The Nation.

NEW YORK, THURSDAY, JUNE 7, 1900.

The Week.

The Bar Association has done its duty in the matter of John R. Hazel's nomination for Judge of the United States District Court, by the adoption of a resolution declaring that it does not deem him a fit candidate for the office, and by the appointment of a committee to convey to the Judiciary Committee of the Senate its opinion that the nomination should not be confirmed. The report of the Standing Committee of the Association on Judicial Nominations, which was presented by Mr. Robert W. de Forest, its Chairman, was signed by every member who was in town or accessible, and it was sustained after a discussion by an overwhelming majority. It was a clear, candid, and forcible presentation of the facts in the case—that for the past ten years Hazel has been so much engrossed in politics that "he has been little known, either to the courts or the bar, in connection with the practice of the law"; that "he has never appeared at any time in any Federal court on any question, and has never taken part as a lawyer in any matter involving admiralty, patent, revenue, or bankruptcy law"—the chief questions to come before the new court; that "his deserts are political, rather than legal, and his selection a reward of political service"; and that, consequently, he does not meet the standard of judicial requirement which the Association has repeatedly adopted—"that the career of a candidate for a judicial office should furnish unmistakable evidence of capacity and fitness to discharge its duties." Such a deliverance from such a source should have carried great weight with the Judiciary Committee—but it did not.

Only a brief reference was made in the report to the charge that Hazel got $5,000 as his "rake-off" for the sale of a yacht to the Government at about twice its value, two years ago, because the matter was not brought to the Committee's attention until after its report was drafted. The *Tribune* on Friday printed Hazel's own story of this performance, as told in a suit brought by another man who claimed a commission for bringing about the sale. Hazel was perfectly frank about the whole transaction, as was also Conners, the owner of the yacht. Conners testified that he wanted to sell the boat, and sent for Hazel, to whom he said: "John, I think you've got pull enough to sell that boat. If you can sell that boat for $100,000, I will give you $5,000 out of it." Hazel told how he went to Washington, and saw Capt. Rodgers, the Chairman of the Auxiliary Board. The Captain asked whether the boat was light or heavy. "I said light," wrote Hazel to Conners, "and that is where I put my foot in it," as the Secretary of the Board said that they wanted a heavy boat. "Well," Hazel added, "I really don't know if the frame is light or heavy. I will wire and find out." So he sent a dispatch to Conners which should steer him right in composing his reply:

> "Wire me if she is light or heavy. *Should be heavy.* What about framework—light or heavy? Another meeting to-morrow."

The interesting fact was brought out that Hazel had never been Conners's counsel in any other matter, nor has he since been. He was employed solely because of his political pull, and the incident illuminates the character of the would-be judge.

This yacht affair gives a little idea of the way that the Government was cheated when the $50,000,000 war fund which was placed at the disposal of the President, two years ago, was being expended. The yacht was sold to the Government on the 29th of June, 1898, for $80,000, and, after receiving over $5,000 worth of repairs, was appraised at $20,000 on the 13th of June, 1899, when it was transferred from the Navy to the War Department. Senator Jones of Arkansas was quite justified on Thursday in making these revelations the basis of a demand for a detailed account of the way the $50,000,000 was paid out. Everybody who ever looked into the matter at all heard plenty of stories of far greater swindles than this. Mr. Jones says that when any one tries to secure figures from the War Department, he is referred to the State Department, and when he goes to the State Department, he is sent to the Navy Department, and he gets no information anywhere. "Let the President send us a detailed account of expenditures, showing to what use the cash was put," was the demand of the Arkansas Senator, and a very proper one it was.

It would have appeared simply incredible if any critic of American rule in Cuba, six weeks ago, had described such a system of administration—or rather lack of system—in the Postal Department as is now confessed to have existed. The examination on Monday of Rathbone, the former Director of Posts, disclosed the astonishing fact that, until the frauds were recently discovered, there was absolutely no check upon the Bureau of Finance. The acting Director estimates the extent of the stealings at between $80,000 and $100,000, outside of the old stamps which were sold when they ought to have been destroyed, and it would seem impossible ever to make more than a guess as to whether Neely got $50,000, $100,000, or more by this fraud. The postal inspectors say that "it is astonishing that a system so rotten could have been concealed beyond the first month." The post-office in every country is the department of the Government which comes home most closely to the people, and nothing could have been more unfortunate for American prestige than that it should have been here that our lesson in the science of government should have ended in disgrace. The only way of wiping out the stain is to follow up the criminals with the utmost severity. The Cubans are favorably impressed by the first steps that have been taken, *Cubano*, a Havana newspaper, pointing to the contrast with the way that Spain let such offenders go scot free, and remarking that "the Americans are proving themselves more honest than the Government which ruled Cuba for four hundred years."

Judge Taft's statement at Manila of the hopes and aims of the new Philippine Commission is not wanting in vague benevolence. If that kind of salt on the tail sufficed to catch the shy Filipino bird, he would have been caged long ago. No people known to history has rivalled the Filipinos in being shot down by conquerors whose hearts have been filled with compassion, and whose eyes streamed with tenderness for the poor creatures they were killing. But the intelligent natives, to whom Judge Taft means especially to appeal, have been very cynical about fine words going with insults and blows, and there is no reason to think that they will now leave off their skeptical inquiries. Judge Taft says he has "extensive powers." The Filipinos will want to know where he got them, and under what legal or Constitutional warrant. They will read to him Senator Beveridge's speech, which they are circulating in Spanish under the title, "The Death-knell of the Filipino People," and ask him if his extensive powers are intended to carry out the mercenary and truculent policy of the Indiana Senator. Judge Taft says he is surprised at not hearing that the Spooner bill has passed. Some malicious native should ask him if he is not more surprised to learn that the bill has been ignominiously withdrawn; that Congress is going to do absolutely nothing about the Filipinos, and that the whole situation is more clouded with uncertainty than ever before.

Senator Spooner's resolutions at best were only a tentative and stopgap affair, not pretending to go to the root of the

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matter. They only gave Congressional warrant to what the President has done or may do. This is very far from living up to the Paris Treaty, which said that Congress would determine the "status" of the Filipinos. But even this halting and half-way measure has to be dropped. All of Mr. McKinley's fine words about relying on "the wisdom of Congress," all his promises to throw the entire responsibility on the chosen representatives of the people, all the boasts of Republican conventions and platforms, have come down to just nothing at all. After all the shouting and bragging, we get only what the Spaniards call "nothing between two plates" *(nada entre dos platos)*. The Republicans in the Senate had splendid oratorical victories over their wretched opponents. They showed in triumph that they were proposing to give McKinley exactly the same powers that Jefferson had in Louisiana. This, of course, put the Democrats in an awful hole. Lodge's glee over their predicament was something beautiful. But along came Mr. Cannon to put Senator Lodge in a hole. Jefferson or no Jefferson, those resolutions were too autocratic, Mr. Cannon said, for Western Republicans in doubtful districts to stomach, and they must not be passed. As soon as Lodge heard of "doubtful districts," he meekly got up and withdrew the resolutions. Thus we see that a Doubtful District is too much for either Duty or Destiny.

Republicans will be fully justified in "pointing with pride" to the result of the Oregon election on Monday. The victory for the party was a sweeping one—a large majority for the State ticket, the election of both Representatives in Congress, also by good majorities, and the choice of a Legislature which will elect a Republican to the United States Senate. The contrast with the corresponding election four years ago is very sharp. In 1896 one Republican candidate for Congress had only 378 plurality, and the other but 63, while if the Democrats and Populists had combined their votes, they would have secured not only both seats in the House of Representatives, but also the judgeship which was at stake on the State vote, by over 4,000. This year fusion was effected, and the result is the overwhelming defeat of the allied forces. Oregon is a State which was once sadly infected with financial delusions. The Republican party so far surrendered to the silver craze that four years ago a majority of its State Convention voted against putting a declaration opposing free coinage in the platform, and adopted instead a "straddle," while one of the Republican candidates for Congress openly advocated free coinage. This year the platform, after commending the Republican Congress for its passage of the gold-standard law, declared that, "so long as either of our great political parties advocates the free coinage of silver, the maintenance of the gold standard is the most important political issue." The other question which the Republicans made prominent was that of Expansion, and the result must be considered an endorsement of the policy of the McKinley Administration in this respect.

One of the worst acts of the Quay Administration in Pennsylvania was the veto by Gov. Stone of the Constitutional amendments providing for reform in the electoral system. The abuses which have long prevailed in Pennsylvania are subversive of popular government. The number of fraudulent votes cast in Philadelphia alone has been estimated at 50,000 and over, and similar outrages on the suffrage have taken place throughout the State. After a long struggle the Legislature was induced to adopt amendments providing for the use of voting machines, and for the personal registration of voters in large cities. Gov. Stone took the position that he was authorized to prevent the submission of the amendments to the people, and the Secretary of State refused to advertise them as required by law. The Municipal League of Philadelphia then obtained a mandamus compelling the Secretary of State to comply with the law, and the Supreme Court has now sustained the mandamus.

The opinion of the Supreme Court is extremely clear and conclusive on the point involved. It shows that the language of the Constitution is imperative in its direction that the Secretary of State shall advertise whatever amendments to the Constitution the Legislature may adopt:

> "He has no discretion in the premises. His action does not depend on any other action whatever. It is his own, personal, individual, and official duty, imperative in its character, and of the very highest and gravest obligation, because it is imposed by the Constitution itself, and he can only discharge that duty by literally performing its terms. He cannot excuse himself for non-performance by setting up advice, opinion, or action of any other person, organization, or department, official or otherwise, for the simple reason that the article of the Constitution which prescribes his duty does not allow it. There is no opportunity for any, even the least, intervention between the entry of the amendment on the journals and the publication in the newspapers, in the whole course of the proceeding for the creation of the amendment."

As to the functions of the Governor, the Supreme Court is equally emphatic. Nothing in the Constitution declares or implies that the Governor has any power to prevent the submission of Constitutional amendments to the people by the Legislature. There is no implied power, because there is no need to imply such a power. It is true that the Constitution gives a general power to the Governor to disapprove "every order, resolution, and vote" of the Legislature, but this power relates to ordinary legislation, and not to the making or amendment of Constitutions. The Legislature and the people alone have this responsibility. The right to approve or disapprove a law belongs to the Governor, and not to the people. The right to approve or disapprove a Constitutional amendment belongs to the people and not to the Governor.

Tammany is being exposed in an ideal way by the developments in regard to the Ice Trust. Everybody knew that the organization was in politics for what it could make out of it. Its leader unblushingly confessed on the witness-stand in the investigation last year that he used his position to put as much money as possible in his own pocket. But it still remained to show that a Tammany Mayor was capable of using his office to extort money from the public for his own benefit. There is a recklessness as well as a shamelessness about such a performance which is calculated to surprise people. Probably few persons beforehand would have believed Mayor Van Wyck capable of such folly as becoming a stockholder in an enterprise which must, from the very nature of the case, prove so offensive as a combination to control the ice market and double the price of a necessary of life. There seems to be no doubt that this is what Van Wyck has done, and the fact will do more to open the eyes of the masses to the character of Tammany rule than all the newspaper articles and all the speeches against the organization which could be delivered in a six months' campaign.

Taking it for granted that the Mayor is a stockholder in the Ice Trust, there seems no doubt that he can be removed from office, as he ought to be. The section of the City Charter (1533) which applies in such a case is clear and explicit. It provides that any officer of the city who shall "become, directly or indirectly, interested in or in the performance of any contract, work or business, or the sale of any article," which is paid for from the city treasury, or "who shall, during the time for which he is elected or appointed, knowingly acquire an interest in any contract or work with the city," shall, upon conviction of the offence, forfeit his office and be punished for a misdemeanor. The only possible chance for a quibble would appear to be over the word "knowingly," and it would be pretty hard to maintain that Van Wyck was stupid enough not to know that a company which controlled the ice supply of the city would make sales to the municipality. The Governor has the power of removing the Mayor, and may suspend him for thirty days, pending a trial of the charges against him. It is fortunate that no question of partisan control of the city government is involved, as one Tammany man

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would be succeeded by another if Van Wyck should be ousted; the order of succession in case of vacancy being first the President of the Council, and then its Vice-Chairman, the new incumbent serving out the remainder of the four years' term.

The St. Louis street-car strike is now in its fifth week, and the end is not in sight. The city has been practically in the hands of a mob ever since it began. Many persons have been killed, many more have received gun-shot wounds, and upwards of one hundred have suffered other bodily injuries. A strike of much longer duration and embracing a much larger number of men, and accompanied by a lockout and a boycott, holds the city of Chicago in its grasp. The latter is not marked by rioting and bloodshed now, but only because the officers of the law do not enforce it. Lawlessness reigns in Chicago in a peaceful way because the Chief Executive has surrendered his powers to a self-constituted and secret organization called the Building Trades Council. To all outward appearance the business of the city goes on as usual. Crowds of people throng the streets and women go shopping as before. The casual visitor does not observe much if any difference between the conditions of to-day and those of one year ago unless he happens to glance at the gigantic framework of the new Government building, and notices its lifeless condition. It is a skeleton, but not a skeleton in a closet. Its bare ribs proclaim to all observers that no work is going on in the building trade in that city. If inquiry is made for the reason, it is learned that the Building Trades Council has decreed that the bosses shall employ only the members of labor unions controlled by said Building Trades Council; that if any boss employs or seeks to employ other labor, the new men will be assaulted, beaten, or killed, and the work they may have done will be demolished.

The St. Louis street-car strike is based upon the same demands. The strikers require, as the conditions of resuming work, that all conductors, motormen, gripmen, and all men employed in the sheds shall be compelled to be members of the union; that any member suspended by the union shall be suspended by the company without pay until such time as the union requests his reinstatement; that any man elected to an office in the union requiring his absence for not more than a year shall, upon his retirement from such office, have his old place with the company. Obviously these requirements look to a monopoly of employment on the part of those who control the labor organizations; for, if all the non-union men were compelled to join the unions to-day, they might be "suspended" to-morrow, in which event they must be suspended from employment, the term of suspension being indefinite. This is something more than a Labor Trust. It is tyranny. The commercial Trust does not deprive the small producer of the right to earn a living, except by offering its own goods at low prices. If the small producer puts his prices down to the same level, the Trust has nothing further to say.

It is very satisfactory to see that public attention is being directed to the subject of the transfer or inheritance tax. The appointment of a number of Republican politicians as appraisers in this city, thus depriving the Surrogates of a large amount of patronage, aroused much indignation. Then followed the disclosure of the amount of the fees paid to special counsel appointed by the State Comptroller, from which it appeared that a prominent free-silver Democrat had received nearly $50,000 in two years. Now we are furnished with the figures showing how much of the proceeds of this tax is spent in collecting it—figures which may be fairly called startling. The New York *Herald* points out that the cost of collecting the internal revenue of the United States is 1.59 per cent., that of collecting the customs 3.57 per cent., that of collecting the excise in New York State 2.66 per cent., that of collecting the corporation tax 1.00 per cent.; while it costs 12 per cent. to collect the transfer tax. In New York County, where more than half the tax is collected, the cost of collection is 10 per cent., and in Kings County it rises to 18 per cent. In New York County the amount collected last year was $1,269,000. Out of this, over $7,000 went to the District Attorney's office, nearly $10,000 to the Surrogate's office, about $16,000 to the Comptroller, almost $31,000 to the appraisers, and over $65,000 to attorneys. It is evident that the system of collection is adapted to maintain an unnecessarily large number of office-holders at the expense of the estates of dead people—that is, at the expense of the living people who would naturally succeed to those estates.

It was by a compromise, after all, that the Australian Federation Bill passed its second reading in the House of Commons in the form in which it will no doubt become law. Both Mr. Chamberlain and the Australian delegates receded a little from their first positions. The Colonial Secretary finally agreed to allow the High Court of Australia to pass upon all Constitutional questions without appeal to the Privy Council. In so far the new Commonwealth is to have judicial supremacy. But in all other cases appeal will lie as heretofore. Furthermore, the delegates consented to accept an amendment whereby any act passing the Australian Parliament for the further limiting of appeals, should be reserved for the approval of the Imperial Government—that is, should be vetoed if found inconsistent with Imperial interests. After these concessions, all opposition to the bill vanished, and it passed the House with general acclaim. The only discordant note came from the harp that once through Tara's halls, strummed by Tim Healy. He made a very witty speech, showing up Mr. Chamberlain's inconsistency in having declared, in the case of the proposed Irish Parliament, that such powers as he was now giving without a qualm to the Australian Parliament would be simply fatal to the supremacy of the British Parliament. To Mr. Gladstone's bill for an Irish Parliament, Mr. Chamberlain had moved a whole bookful of amendments, on which he had made 274 speeches. What Healy wanted to know, in view of the Colonial Secretary's conceding all those things to the Australians, was if "an Irishman could not be trusted with self-government until he had been first transported." He got no answer except loud laughter at Mr. Chamberlain's expense, but that was probably the only answer he expected.

Real importance must be assigned to the statements which the Austrian Emperor and his Minister for Foreign Affairs, Count Goluchowski, made to the "Delegations"—that is, the joint committee of Austria and Hungary having special control of foreign relations. Francis Joseph declared that he had "an uninterrupted understanding with the Czar as to all questions affecting the Near East." This is most reassuring, in view of the renewed rumors of trouble in the Balkan Peninsula. Whatever happens in Bulgaria, where a sort of peasant war appears to be threatened, or in Macedonia, where the long-heralded uprising against the Turk is now said surely to be coming off, a complete and friendly agreement between Austria and Russia is certain to confine the flames, if they do burst out. Count Goluchowski said of this international understanding that it formed a "valuable complement to the close alliance of the Monarchy with Germany and Italy." Austria is more careful of Italian susceptibilities than is Germany. At the recent meeting of the Emperors in Berlin, the chief of staff of the German army toasted the Austrian army, which, he said, in unison with the German, was the supreme guarantee of European peace. Not a word about the third member of the Dreibund! The oversight was repaired by the Austrian Field-Marshal, Beck, who, in his reply, had gracious things to say of Humbert's troops. But the inadvertence, or brutality, of the German in ignoring Italy shows how small a figure she now cuts in that alliance which was a little while ago her boast, as it has also been very nearly her financial ruin.

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THE IDOL.

It is now proposed to renominate for the Presidency the most unmoral of all the occupants of that high office. Time was when public sentiment would not have tolerated the spectacle of a *first* candidacy engineered by the millionaire who had paid the debts of his puppet, and who bought the rotten-borough votes of States in which the party had no other ground for existence than to traffic at nominating conventions, and secure a share of the Federal spoils. But that spectacle is past, and past is another, hardly less revolting to the healthy tone of a republic, McKinley's repayment of Hanna with a Senatorship. The same machinery has been set in motion for a second term. The accidental great man who lost the empty honor of the Speakership to win the consolation prize of leader of the House, and so attached his name to a measure not his own, comes smiling to the front, and asks for the seal of party and popular approval after three fateful years of administration.

We have called McKinley unmoral, but our definition of that term would take a paradoxical form. As was said of a certain Swiss folk by one of their countrymen, he is not without morals, but he has no principles. The clergy and high officials who have been lauding him to the skies, will hold up their hands at this. Well, let them point to one single line of conduct steadfastly pursued, one single doctrine maintained independently of personal or party interest. Shall it be the currency question? He has lately signed the bill establishing the gold standard for the United States. Did the action give him one ray of pleasure greater than he felt in voting for the free coinage of depreciated silver dollars in November, 1877; or in voting to override Hayes's veto of the Bland-Allison bill in February, 1878; or in voting, in January of the latter year, in favor of Stanley Matthews's concurrent resolution declaring all bonds payable in silver at the option of the Government? Notoriously, in 1890, he supported the Sherman silver-purchase act, which disastrous measure, by the testimony of Senator Teller and Speaker Reed, was the barter for the tariff bill fathered by him. He openly contended for the use of all our silver product as money. In 1891, he had two voices—that of February, when he accused President Cleveland of dishonoring silver; and that of August, when he opposed free coinage. Again veering, in September, 1893, he sought to embarrass President Cleveland's constraint of Congress to repeal the Sherman act, and was still condemning the repeal in 1894. On the eve of the St. Louis Convention, he was opposed to the 16-to-1 ratio, as he told Mr. Kohlsaat, but equally objected to the use of the word gold in the platform. While ministers were testifying to his church-going habits, he either was silent about his real views on the currency, or veiled them in ambiguous language as long as possible. On July 30 he let drop the word gold at Canton, and had the effrontery on August 12 to quote Hayes in favor of sound money. Then, after his election, but before he took office, in order to propitiate the Republican silver States, he fell in with Senator Wolcott's scheme for a roving wild-goose European bimetallic mission. Installed as President, he sacrifices currency reform to the tariff, and delays till the tag-end of the session his proposal of a currency commission. Can any candid mind review this revelation of character and conclude that McKinley has had a particle of principle from beginning to end of the struggle for an honest and stable currency and unsullied national credit?

Consider next his attitude towards civil-service reform. It is true that in 1890, as chairman of the Ways and Means Committee, he spoke manfully in favor of the existing law, and held the Republican party to its solemn pledges. Once in the White House, however, he gave notice that his Presidential patronage would be dispensed, not on grounds of fitness, but as per agreement of the Senators immediately concerned. Typical examples of this practice were the appointments of Roberts to be Treasurer of the United States, and Bidwell to be Collector of the Port of New York, both creatures of Platt. To oblige Senator Elkins, he gave the Fish and Fisheries Commissionership to Bowers; and he ratified Hanna's corrupt bargain with Wimberly by which this Louisiana politician got the Collectorship of the Port of New Orleans, in return for having voted at St. Louis for McKinley instead of Reed. For the same reason he made Demas Naval Officer at New Orleans; but this was too much even for the Senate to confirm. The nomination of Hazel to be District Judge in western New York is a flaming scandal. It is true that the President, on July 28, 1897, issued an order bringing a large number of new places within the classified service, and forbidding removals in that service except for cause and with charges filed in writing. But it is also true that, in less than six months, his message to Congress foreshadowed that wholesale removal of places from the classified service consummated in May, 1899, without conference with the Civil-Service Commissioners, and with no attempt at public justification of it. After this, they must have been confiding indeed who looked for Executive prosecution or censure of the Ohio Republican machine's violation of the law, last November, by soliciting money from Federal officeholders all over the country.

On every question of public policy, McKinley's want of a settled opinion or of good faith has been manifest. In April, 1897, he sent a Jingo and annexation Minister to Hawaii, after warning the country, in his inaugural address, against "the temptation of territorial aggression." He assured the Japanese Minister that no treaty of annexation was in preparation or contemplation; then, in his December message, favored such a treaty, made it an Administration measure for the sake of warding off a reciprocity treaty menacing the tariff, and carried it when the war with Spain had paralyzed the power of the country to resist. The Cuban insurrection being on the eve of expiring, he came to its rescue, and declared that forcible annexation would be criminal aggression. When the Philippine insurrection was on the eve of succeeding, he declared taking possession of the islands a responsibility imposed by the Almighty, at whatsoever cost in blood and treasure to victor and vanquished. He proclaimed it our plain duty to extend our interstate freedom of trade to Porto Rico; at the command of the protected interests, he took the opposite view with the same bland and righteous expression, and forced the Foraker bill through Congress. In short, as was said of Queen Elizabeth, "wherever his hand is visible, there is always vacillation, infirmity of purpose, and general dishonesty."

His perfidy to the Sound Money Democrats who insured his election, was not more prompt or odious in his coquetting with the silverites than in his using his power for an aggravated protective tariff. The art of cheating the Filipinos of the fruits of victory won at Manila by their assistance, he had learned by Aguinaldoing his political allies at home. So his excuse for silence about his own convictions, because he would not forestall the party platform (which he was secretly dictating), was a fit precursor of his pretence to have no policy of war or expansion beyond the will of Congress. When that body was not in session, he shaped events so as to preclude its freedom of action and to encourage it to abdicate its function; when it was in session, he would have everything left to his wisdom and discretion, whether as President or as Commander-in-Chief. In this way he played fast and loose with the country; disarming suspicion, cooling public sentiment, and gaining time for the imperial mould to set, with commission after commission. He posed as the victim of Destiny in seizing the whole of the Philippine group, although he entered upon the Paris Treaty with intent to demand Luzon alone. He admitted at Pittsburgh, on August 28, 1899, that we had no authority beyond Manila till the treaty was ratified, yet seven weeks in advance of that event he issued, on December 21, 1898, that infamous proclamation of a war of subjugation to the death

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which even Gen. Otis had to modify in the interest of decency.

The fulsome adulation bestowed upon McKinley has surpassed anything in the memory of the present generation, and has been worthy of the subjects of a South American Rosas. His reputation for humanity and statesmanship has been gained by keeping his mouth shut at a critical time when Congress seemed driving towards what the country dreaded. Yet he has made no disguise of his profession that the Constitution does not extend over him *ex proprio vigore*, and that, as a rule, he has no veto for any action whatsoever taken by a Republican Congress. Complete party subserviency, a rare gift for wire-pulling, a genius for cant and humbug, mark his public career both in and out of the White House. Of courage—even of genuine feeling unalloyed by selfish consideration—not a trace. He has never coined a phrase that will be remembered except to his shame, nor contributed one leading idea to the political thought of the day. In spite of the tremendous changes in the extent of national territory and the republican ideals wrought under his administration, he must personally sink at last into the oblivion of a Buchanan or a Pierce, but to a lower level.

That McKinley's renomination, a fortnight hence, is inevitable, we cannot doubt; nor do we judge the probabilities of his reëlection according to our hopes.

"It may succeed; and if our sins should call
For more than common punishment, it *shall*."

MR. BRYAN'S PLATFORM.

The leading article in the current number of the *North American Review* is from the pen of William J. Bryan. It is clearly an attempt to write in advance the platform of the Kansas City Convention. As Mr. Bryan is the predestined candidate of his party, his views must undoubtedly prevail if he adheres to them. There is room for some modification here and there, but in the main this sketch may be taken as a pretty accurate foreshadowing of the issues of the campaign on the Democratic side.

The idea which constitutes the warp of Mr. Bryan's fabric is that wealth is becoming a dangerous factor in our national life, and that monopolies must be controlled and curtailed. He begins with a reference to the correspondence between Lord Howe and Benjamin Franklin on the attempt of Parliament to monopolize the trade of the American colonies. He then gives us his interpretation of the war between President Jackson and the Bank of the United States, contending that the Bank was a gigantic monopoly which mustered an almost irresistible array of financiers, business men, newspapers, and politicians in its support. According to Mr. Bryan, the overthrow of this monopoly by Jackson was a "victory for human rights against inhuman greed." This is proved by a quotation from Jackson's veto of the bill renewing the charter of the Bank—a cunningly worded document, written by Amos Kendall for campaign purposes, and which has already served in several campaigns besides the one for which it was originally intended. We remark in passing that the war against the Bank in Jackson's time was a war waged by unscrupulous men in order to make the Bank and its management a part of the spoils of politics, and that it was defensive on the part of the Bank until it was unwillingly dragged into the arena by politicians contending against each other. It is perhaps too much to expect, however, that the majority of the American people will ever take any different view of it from the traditional one which the Democratic party has always maintained and which Mr. Bryan freshly presents. In any campaign against the "money power" it will always count as one illustration among others, although, taken by itself, it has ceased to be of any consequence in the political field. An attempt is made by Mr. Bryan to utilize a few sayings of Abraham Lincoln in the war against "plutocracy," but these are rather far-fetched. The great issue in Lincoln's time was something quite different from the aggressions of capital upon labor which Mr. Bryan sees in the present conditions of society and government.

When Mr. Bryan, in his *Review* article, reaches the silver controversy, he is more at home than he is in his treatment of the administrations of Jackson and of Lincoln. Here he presents nothing new, but he adheres to his former position that bimetallism ought to be established by us at the ratio of 16 to 1 without reference to the action or non-action of other countries. This part of the article has a very hollow sound. A word of encouragement to the Populists is thrown in by remarking that "those who favor the gold standard, as a rule, favor national banknotes against greenbacks, while those who oppose the gold standard, as a rule, believe that the issue of paper money is a function of Government and should not be delegated to national banks." "A currency issued and controlled by banks," he continues, and "secured by Government bonds, creates a Paper-Money Trust"—a remark which should not be taken seriously by any person of common intelligence.

A couple of pages which follow, on the subject of Trusts in general, supply us with no new conceptions and no new plans for dealing with them. They show, however, that if political capital is to be made out of the Trust issue in the coming campaign, Mr Bryan can make more of it than his competitor. "The Democratic party," he says, "is better able to undertake this work now than it was a few years ago, because all the Trust magnates have left the party; the Republican party is less able than ever before to make a successful war against the Trusts, because it numbers among its membership all the Trust magnates it ever had, and in addition to them all that the Democratic party formerly had." This is an *argumentum ad hominem* which is likely to have considerable force in a campaign of trumpery and blatherskite—although somewhat weakened in this part of the country by the prominence of Democrats in the New York Ice Trust.

The only part of Mr. Bryan's article which appeals to serious persons, to men who try to decide by the exercise of the reasoning faculty how they shall vote, is that which relates to the Philippine Islands and the question of Imperialism. Here he is more explicit that he has been in previous deliverances. He attacks the Spooner bill as evasive—as a failure to decide upon action in dealing with the islands. At the time of writing his article he took it for granted that the Spooner bill would pass, and would constitute the Republican platform for the campaign. Since the bill has not passed, the Philadelphia Convention is at liberty to adopt any kind of a straddle, and the Kansas City Convention can do the same. Mr. Bryan says that "the Democrats have urged a plain and simple remedy, viz., that we treat the Filipinos as we have promised to treat the Cubans." Then he adds:

"Hostilities can be terminated at any moment by a declaration of this nation's purpose—first, to establish a stable government; second, to give the Filipinos their independence; third, to give them protection from outside interference while they work out their destiny. Such a declaration would be in harmony with American principles, American traditions, and American interests. Such protection would be valuable to the Filipinos and inexpensive to us, just as protection to the South American republics has been of vital importance to them, while it has imposed no burden upon us."

This is the best thing in Mr. Bryan's article. It would have been more to the purpose if he had said plainly: "This is the policy I favor, and, if it be lodged in my hands, I will withdraw our troops from the Philippines as soon as it can be done with safety to social order, to the end that the inhabitants may have confidence in the sincerity of my promises."

TRUSTS AND INTERSTATE TRADE.

The Republicans in the House on Friday did their best to put through their ridiculous scheme for an anti-Trust amendment to the Federal Constitution, although, of course, the resolution fell far short of the two-thirds vote required. The effectiveness of the performance as a piece of party tactics was somewhat impaired by the earnest opposition of one of their ablest members. Representative McCall of Massachusetts, who has a

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mind of his own and is not afraid to say what he thinks, insisted upon telling the truth about the performance. He declared that "the resolution keeps the word of promise to the ear, but breaks it to the hope"; that the proposed amendment is so far-reaching that it might be used to place all combinations under the ban, and that it would strike a deadly blow at individual liberty; and, finally, that no change in the Constitution is necessary until every weapon in the Constitutional armory has been exhausted. It is well known that many Republican Representatives share these sensible views, but only one of them, Mr. Loud of California, had the courage to record himself with Mr. McCall against the demagogical proposition. For the rest, if there was claptrap on the Republican side in the discussion of this scheme, there was humbug on the Democratic. It was a happy circumstance that a spokesman for Tammany in Congress should have to deliver the regulation Tammany speech against Trusts, at the very time when Tammany officials are undergoing exposure of their share in the most odious combination from which New York city has ever suffered.

The bill purporting to be for the suppression of Trusts and monopolies which both parties in the House of Representatives unanimously endorsed the next day, will of course not be passed by the Senate at this session. That body does not vote without talking, and there is no time left to talk. Very likely the bill will never be enacted. If the Republicans win next November, they may think it safe to drop the measure, and if the Democrats win, there will be very little legislation of any kind. Nevertheless, we cannot disregard the fact that both parties have substantially committed themselves to a policy which may, and if persistently followed must, have very serious consequences. In order to understand how grave these consequences may be, it is necessary to examine the provisions of the bill in question in the light of the explanations of the Judiciary Committee which framed it.

The report of this committee showed that, under the decisions of the Supreme Court, it was impossible for Congress to repress or dissolve combinations for manufacture or production. It has power, however, to declare them illegal for the purposes of interstate or foreign commerce, and to control their products when becoming a part thereof. In 1890, what is known as the Sherman Anti-Trust Law was passed, by the terms of which conspiracies in restraint of trade were prohibited. But when the American Sugar Refining Company was attacked, under this statute, the Supreme Court held that as it was not proved that there was a combination in restraint of commerce, although there was one in restraint of production, the statute did not apply. The decision established the principle that the power to regulate interstate commerce does not include any power over commerce within a State, has no direct relation to production or manufacture, and does not include any power to repress conspiracies or monopolies relating thereto. Later decisions have extended this principle to the case of agents and commission merchants who conspire in one State to sell goods produced by a conspiracy in another. Such agents are not engaged in interstate commerce and are not under the jurisdiction of Congress.

Yet these decisions indicated that the power to regulate commerce could be so exercised by Congress as to go to the root of the matter. Under modern conditions nearly everything produced on a large scale enters into interstate commerce, and the imposition of a tax on oleomargarine showed how great a power existed over production itself. Accordingly, it was decided to amend the Sherman law in such a way as to avoid the objections raised by the courts, and these amendments are embodied in the bill which the House of Representatives has so emphatically approved. They are to the effect that every corporation, association, or partnership doing business in the United States, producing or dealing in any article of commerce, when formed for the purpose of controlling the production or sale of such article, or "for the purpose of increasing or decreasing the cost of such article of commerce to the user or consumer thereof, or for the purpose of preventing competition in the manufacture, production, or sale thereof," is illegal.

Such illegal organization may be proceeded against by any person whatsoever, or by the United States, and perpetually enjoined from carrying on interstate or foreign commerce. Its members are forbidden to use the mails. No article produced, owned, or dealt in by it shall be transported out of any State by any one. If so transported, it shall be seized and confiscated, unless transported for the use of the consignor or consignee. Any common carrier transporting such articles shall be fined from $500 to $5,000, and its guilty agents shall be fined to the same extent and imprisoned from thirty days to six months. No person shall be excused from testifying or producing evidence on the ground that he will be thereby incriminated; but he shall not be prosecuted on account of any acts concerning which he furnishes evidence. "Every person who shall monopolize, or attempt to monopolize, or combine or conspire with any person or persons to monopolize, any part of the trade or commerce among the several States or with foreign nations, shall be deemed guilty of a crime," and be punished by a fine of from $500 to $5,000, and by imprisonment for from six months to two years. Trade unions or associations of laborers are specifically exempted from the operation of this statute. There is a further provision that any person injured in his business by a violation of this act shall recover threefold damages, which shall in no case be less than $250, costs, and attorney's fee.

Whatever else may be said of this bill, no one can deny that it is a penal statute of extreme severity. The rule that no one shall be compelled to testify against himself is abrogated in the case of corporations. Their officers can be required to produce evidence of their guilt. The officers may escape punishment as individuals, the members of a firm may avoid fine and imprisonment; but the corporation or the partnership is to be convicted by evidence which it is compelled to furnish by its agents. As it can act only by agents, the principle that accused persons shall be compelled to assist in their own condemnation is distinctly abrogated. This principle has been regarded as eminently salutary, and as essential to the administration of justice under a free government; but the zeal of legislators against the oppressors of the people overleaps all such considerations.

It may be said that a statute of this kind, like most statutes intended to control the conduct of trade, will be ineffectual. No one seriously believes that it will decrease the cost of any article to the consumer. Let us take the case of the Standard Oil Company. It would seem to be possible to prove that this organization was formed either to control the oil business, or to increase or decrease the cost of oil for the purpose of preventing competition. If any organization whatever in the country falls under the condemnation of the statute, it must be this company. If the law has any application, it must apply here. Suppose, then, that the company is found guilty. From that moment practically no oil could be exported; none could pass the boundaries of any State. If the act of Congress signifies anything, it signifies that this state of affairs is deliberately intended. Whatever else may be said of such legislation, it can hardly be considered rational.

GRADUATE STUDY AT OXFORD.

OXFORD, May 15, 1900.

Several years ago, in 1896, the Congregation and Convocation of Oxford University made a first and tentative step towards encouraging the resort of advanced students. This was done by instituting two new degrees, those of Bachelor of Letters and Bachelor of Science (B. Litt. and B. Sc.). This was to be followed, if occasion served, by the establishment of two corresponding Doctorates, one in Science and one in Letters. Such, at least, was the expectation of some of those who voted for the new baccalaureates. At the time, however, the whole question of new Doctor's degrees was purposely left vague. Nothing, in fact,

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was certain except a practically unanimous disinclination on all hands to anything like an imitation of the German Ph.D. degree. For such a degree no logical place could be found among the existing degrees or the academical traditions of Oxford.

There is some danger of misconceiving the importance of these new Oxford baccalaureates unless we take into account the traditional status of all Oxford bachelor's degrees except that of B.A. They take their place quite apart from this last, and are parallel to the higher bachelor's degrees severally required at Oxford as the necessary preliminary to each of the old established doctorates. Of these higher Oxford baccalaureates the most widely known is, perhaps, that of Bachelor of Civil Law, which leads up to the D.C.L. just as the Baccalaureate in Medicine leads up to the M.D.

I have advisedly called these Oxford baccalaureates higher baccalaureates because they logically presuppose the B.A. This last is the only bachelor's degree here given to which no doctorate is intimately attached. It leads up in course to the Oxford M.A., which Oxonians regard as their equivalent (so far as they have one) for the German Ph.D. The Oxford B.A., then, has been immemorially required for admission to candidacy for all the higher baccalaureates, and consequently for the doctorates severally connected with these higher baccalaureates. In fact, the only Oxford baccalaureate connected with a special doctorate which has not presupposed the B.A., is that in Music; and no Oxford doctorate is open to Oxford B.A.'s as such, since the degree of Mus. Doc. is to be taken only after qualifying as Mus. Bac., and simply has nothing to do with the B.A.

Thus it appears that the new degrees of B.Sc. and B.Litt. are in reality what would in American parlance be termed "graduate" or "postgraduate" degrees, although the current phrase at Oxford describes them as "research" degrees. This designation is apposite, since serious and well-tested research is very literally insisted upon in the case of each candidate, and a special committee of experts is appointed for each accepted candidate, and overlooks his investigation in order finally to make a formal report upon its merits. This report, in case the candidate is recommended for the degree, is published in the University Gazette. The scrupulous publicity of this procedure is adapted to the circumstance that no degree of any kind is absolutely indispensable for admission to candidacy for the B.Sc. and the B.Litt.; although he must prove himself an exceptional man, of exceptional gifts and training, who can be so admitted without having previously obtained a degree in arts at some university. The reasons for thus leaving the door open for those who may have qualifications for *research*, although they have had no university degree, have practically more to do with the B.Sc. than with the B.Litt. And rightly enough, for it is easy to imagine where and how a candidate for the B.Sc. may have qualified himself for creditable research apart from all university degrees and universities; but the same is hardly so true of possible candidates for the B.Litt.

The new "research" baccalaureates at Oxford have practically shaped themselves into degrees open to those who have elsewhere received an approved education (generally a B.A. degree) enabling them to plan and pursue, under competent supervision, some definite line of research. Furthermore, a definite term of residence in Oxford—two academical years, which cover six months each—is required. This strict requirement of residence is obviously necessary for these higher baccalaureates, although it has not attached to the other parallel baccalaureates, since, for candidacy to the latter, the Oxford B.A., with its well-known requirement of at least three years' residence, has been insisted upon. Having allowed, in the case of the new baccalaureates, the substitution of an approved B.A. taken elsewhere, or of an education otherwise obtained elsewhere, the Oxford authorities were bound to provide for some residence in Oxford.

I have already drawn a parallel between the new "research" baccalaureates and the old established Oxford degree of Bachelor of Civil Law. This parallelism I may now insist upon in connection with the first of the enactments passed on Tuesday last (May 8) by the Congregation of the University of Oxford. Without in any way altering the old established way of taking the Oxford B.C.L., the statutory enactments passed on Tuesday last provide a new avenue of approach to that ancient degree by which, for those who shall have taken a B.A. degree outside of Oxford, it is thrown open on much the same terms made for the new baccalaureates lately established in letters and science. The preamble of the new statute affecting the B.C.L. reads, as it was passed:

"Whereas, it is expedient that the degrees of B.C.L. and D.C.L. should be accessible to persons who, having obtained a degree in arts in other universities, shall study law in this university, although they have not been admitted to the degree of B.A., the University enacts as follows."

The substance of the statute is that any person may supplicate (such is the customary term here) for the degree of Bachelor of Civil Law, although he has not been admitted to the B.A., provided that—

(1.) "Having attained the age of twenty-one years and having obtained a degree in arts in some other university, he shall have satisfied the board of the Faculty of Law of these facts, and also that, having received a good education, he is well qualified to pursue an advanced course of legal study at Oxford."

(2) Relates to technicalities of matriculation.

(3.) "After being so matriculated, he shall have kept statutable residence for eight terms, and during that time shall have occupied himself in hearing lectures or otherwise in the study of law, under the supervision and to the satisfaction of the Board."

(4) Relates to technicalities of examination and honors. After two years' residence and study, that is, a candidate must take honors in the well-established and difficult examination for the D.C.L., which involves a very solid knowledge of Roman law, and indispensably requires a sound knowledge of Latin.

Thus it will be seen that this new way of obtaining the Oxford B.C.L. opens it to B.A.'s of other universities who shall have received a good education. The exceptional case of a man who may show that he has received a good education without having taken any degree in Arts, has no importance here such as it has in the case of the new "research" baccalaureates, because it is not considered that, with no B.A. from any university, a candidate can be "well qualified to pursue an advanced course of legal study at Oxford."

As the result of this new legislation, the old baccalaureate in Civil Law has been made accessible to American students as a "graduate" degree, alongside of the new baccalaureates in Science and Letters, with such differences as naturally arise from the fact that the latter are "research" degrees, whereas the former is for those qualified to pursue the advanced study of Law at Oxford. In one respect, however, the B.C.L. thus thrown open would have had, in the degree of D.C.L., to which it leads in course, a very great advantage over the new "research" baccalaureates, were it not for an important statute touching the latter which was also passed by Convocation on Tuesday last.

As a parallel to the privilege (allowed to all who take the B.C.L.) of proceeding after the statutory interval to the degree of D.C.L., the University has established two new doctorates—one in Letters and one in Science—which are similarly open to Bachelors of Letters and of Science respectively. No further condition of residence attaches to these new doctorates, which are open to a Bachelor of Science or of Letters, who has "had his name on the Books of some College or Hall or on the Register of Non-Collegiate students for twenty-six terms." His eight terms of residence for the baccalaureate being counted out, eighteen terms remain. Thus, rather more than four years after his baccalaureate, a graduate student may come up for his doctorate. He is required in so doing to submit evidence of his "fitness for the degree to the Board of Faculty to which his subject belongs." Such evidence, as the new statute goes on to provide, shall consist of "published papers or books, containing an original contribution to the advancement of learning or science." Of course there are also requirements for the payment of certain fees. All this finds its close parallel in the conditions laid down for those who wish, after taking the B.C.L., to proceed to the D.C.L.

By this legislation the various requirements for Oxford doctorates have been made as far as possible the same. Where, as in the case of the "research" baccalaureate and of the B. C. L., as now thrown open to bachelors in arts from other universities, the Oxford B.A. is not required, then a term of residence attaches to the higher baccalaureate, and thus, indirectly, to the doctorate. Exception is made only in the subject of music, where no residence is required for either degree. A certain rather considerable lapse of time is always insisted upon between every baccalaureate and its corresponding doctorate. This seems to connect itself with a prevalent notion here that it is not well for a man to be called by the solemn name of Doctor until he shall have reached a certain age. This notion of the solemnity of the doctorate may have obtained currency because those Oxford Doctors who have in the past filled the public eye most constantly have been Doctors of Divinity.

However that may be, I have thought your readers would be interested in a somewhat minute account of Oxford provisions for "postgraduate" study, because the resort of Americans doing advanced work has been perceptibly stimulated by the institution of the new "research" baccalaureates. It is accordingly but reasonable to expect that this resort will be further encouraged now that two new doctorates have been established and one old one has been thrown open

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to Americans who have not taken the Oxford B.A. degree.

I am borne out in this expectation by the fact that American students now at Oxford have organized themselves as an Oxford American Club, and are doing good work in the dissemination of much-needed information about Oxford among American students. It has been pithily said about the trend towards Germany of American graduate students that "an educational current is harder to change than a street-crossing." At the same time the learned and distinguished American professor from whom this remark fell (I may, perhaps, be forgiven for saying that I allude to Prof. Gildersleeve), was convinced that a little more variety in the sources of their special training was what American culture especially required of those who are to be our experts in the future. It is therefore well that all should know of the new opportunities which Oxford is opening for advanced students in law, literature, and science.

In closing, it is just worth while noting that the statutes above referred to as passed by the Oxford Convocation on Tuesday last, were passed with no dissentient vote. This means that the body of resident and non-resident M.A.'s of Oxford University are practically unanimous in the wish to have graduate studies encouraged here, for it is substantially true to say that no measures of such far-reaching importance could be put through Congregation and Convocation at Oxford, if any influential group of Masters of Arts felt strong objections. The administration of Oxford University is, in fact, ultra-democratic, and rests very really in the hands of Oxford graduates.

LOUIS DYER.

A FEMINIST OF THE FRENCH REVOLUTION.

PARIS, May 17, 1900.

If the study of history made men wiser, how wise we ought to be; for there never was a more serious effort to study our national history, especially in the later periods which form a sort of transition to the present time. There is now at our Collège de France a special chair devoted to the History of the French Revolution. Documents of all sorts are produced every day concerning the troubled times of the end of the last century and the period of the Empire.

I have to notice to-day a voluminous work entitled 'Three Women of the Revolution: Olympe de Gouges, Théroigne de Méricourt, Rose Lacombe,' by M. Léopold Lacour. I do not much like the subtitle he gives to his work: "The Origins of Contemporary Feminism." I should be almost tempted to protest against this new word "feminism," which is hardly French, and which is used now in the press as representing the effort made by certain women to obtain in society a freer use of their natural faculties. M. Lacour tells us that "it is in the French Revolution that we find the true origins of the present feminist movement; for, if the idea of an intellectual equality between man and woman much antedates the Revolution, if it precedes even Christianity, it was only from the day when the Rights of Man were proclaimed and the great hope of the emancipation of man dawned upon the world, that a doctrine of the parallel emancipation of women could emerge." Every student of French history knows what an important part women have played in it; even yesterday I saw before the Church of St. Augustine the erection of a new statue to Joan of Arc, an admirable and almost sublime work of Paul Dubois (so well known by the statues which adorn the tomb of Lamoricière, a copy of which is to be seen in the present Exposition). We have all heard of the influence of Catherine de Médicis, of the great ladies of the Fronde, of Madame de Maintenon, of Madame de Pompadour, of the ladies of the eighteenth century who were the associates of the philosophers.

The women chosen by M. Léopold Lacour as the representatives of modern feminism do not throw much credit on the cause which has adopted this name. The most interesting of them, or, if you prefer, the least repulsive, is Olympe de Gouges. She was born in Montauban, May 7, 1748, and was therefore more than forty years old when the French Revolution broke out. Her putative father was a butcher, her real father was the Marquis Le Franc de Pompignan, who was a poet and often became the butt of Voltaire. She married before she was twenty an old man "who was neither rich nor well-born"—a cook, in fact, as appears from the birth certificate of her son, Pierre Aubry. She left the conjugal home and began a life of adventure. She told as much as she chose of this new life in a 'Memoir of Madame de Valmont.' We may, says M. Lacour, represent Olympe de Gouges, in her short married life, as a Mme. Bovary of the South. Once free and in Paris, she led the existence of what we should call now a "demi-mondaine." She made money, and had some relations with literary society and even with the world. She knew the Duke d'Orléans, and we read in the "Œuvres de la Citoyenne de Gouges, dédiées à Philippe, 1793," these words: "I shall, Philippe, in the end, withdraw the homage which I have paid to you in my works. . . . I have had nothing in particular with you." These words imply that she had not been among the Duke's mistresses.

She became, when about thirty-four, a woman of letters, and wrote several dramas which had but a moderate success. She was a protégée of Mercier, author of the 'Tableau de Paris,' but could not win Beaumarchais. She wrote incessantly novels, plays, political pamphlets; she pretended to be one of the prophets and leaders of the Revolution. "Nobody is ignorant," she says in one of her writings, "that I was the first to raise publicly a voice against despotism." Mirabeau wrote her a polite note, on receiving one of her books. She really played the part of the "Mouche du Coche" in La Fontaine's fable.

When the States-General met at Versailles, her enthusiasm knew no bounds. "Leaving committees, gossip, plays, actors, actresses, I contemplate nothing except the public good." She observed some moderation in politics. "To save the country we must keep the three orders, . . . and what does it matter to the King, or to the citizen, or to the unfortunate people, that deliberation should be carried by heads or by orders?" The three orders, however, met together in the National Assembly. Olympe de Gouges still was, as M. Lacour remarks, a woman of the old régime. "The Revolution attracts her and charms her; she goes very far in advance on some special points, but the old monarchical and aristocratic society has imbued her imagination with the charm which Talleyrand immortalized when he spoke of the pleasure of living in the brilliant years that preceded 1789." She is of the people, but she is equally an aristocrat; she belongs to the eighteenth century. The emigration of the princes and the events which followed, made her very unhappy; by degrees, however, she felt more in harmony with the revolutionary feeling. When the King fled to Varennes, she became suddenly republican; she called him a traitor; his arrest at Varennes and his return to Paris seemed to her an irreparable misfortune. When the great trial of the King began, she had the singular idea of writing to the Convention a letter which is kept under glass in the Museum of the Archives, and which deserves to be read.

"CITIZEN PRESIDENT:

"The universe has its eyes on the trial of the last King of the French . . . I offer myself, with the courageous Malesherbes, as a defender of Louis. Take no notice of my sex; heroism and generosity are also attributes of women, and the Revolution offers more than one example of it. I am a frank and loyal republican, without blemish or reproach; nobody doubts it, even those who feign to disbelieve my civic virtues. I can therefore undertake this task.

"I believe Louis guilty *as King:* but take from him this proscribed title, and he ceases to be guilty in the eyes of the Republic. His ancestors filled the measure of the misfortunes of France; unfortunately the cup was broken in his hand. . . ."

The latter is very long, rambling, and rhetorical, but on the whole it does credit to the writer's feelings, and, in a sense, to her logic. Her opinion was that Louis XVI. ought to be dethroned and exiled, but not executed. In vain did she preach moderation to the parties. "Mountain, Plain, Rolandists, Brissotins, Girondists, Robespierrists, Maratists, infamous epithets, I wish you to disappear"; so she said in her "Pressing Appeal to the Convention." The Terror was to her an object of horror, as well as its instrument the guillotine. She had dreamed of a philosophical revolution, not of a perpetual massacre. She gave in her 'Phantoms of Public Opinion' a picture of Marat which drew upon her the hatred of the monster: "No physiognomy ever bore more horribly the mark of crime. From whatever side you look at him, you see it in his visage, as you see grace in the face of a pretty woman." She spent all the money she had in pamphlets and placards. She hated Robespierre even more than Marat, and boldly denounced him in a pamphlet.

One of her reproaches to the Revolution was its doing nothing to improve the social condition of women. She had written on the question of women's rights before 1789; she tried afterwards to win over Mirabeau to her ideas. Among the papers of the great orator was found after his death a "Report on Public Education," in which he touched on the question of the education of women, but not in a way that would have pleased Olympe de Gouges. She expressed her own views in 1791 in a "Declaration of the Rights of Women and of Women-Citizens." There were in this declaration seventeen articles. The first was thus conceived: "Woman is born free, and has equal rights with men. Social distinction can be founded only on general utility." Article 6 says: "The law ought to be the expression of the general will. All citizens, men and women, being

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equal in the eyes of the law, ought to concur personally or through their representatives in its formation. It ought to be equal for all. All citizens, men and women, ought to be equally admissible to all dignities, places, public employments according to their capacities, and without any other distinctions than those of their virtues and their talents." In article 11 she asks that paternity should be allowed to be ascertained. She considered marriage, as instituted, as the tomb of confidence and love, and proposed a new "social contract of man and woman." The contractors were at liberty to put their fortunes in common, but were at liberty to separate them not only in favor of their children, but of such as might issue "from a particular inclination." Marriage, in fact, was reconciled with adultery. Perhaps we might rather say that adultery ceased to exist. She wrote in January, 1793, a play called "Dumouriez's Entry into Brussels," in which she extolled feminism in the persons of the two sisters Fernig who made the campaign in Dumouriez's army, the General saying of them that "they were even more extraordinary for their chastity and their virtue than for their courage." The piece had only two representations. On the 20th of July, 1793, Olympe de Gouges was arrested. She had just issued a pamphlet called 'The Three Urns,' in which she proposed a plébiscite on these three solutions: "republican government one and indivisible; federal government; monarchical government." There was a revolutionary law which pronounced capital punishment on all who should print a book or pamphlet provoking the reëstablishment of monarchy. Olympe had herself sealed her fate. She was kept in prison three months and guillotined on the 3d of November.

M. Lacour's two other biographies might as well not have been written. The first concerns the famous Théroigne de Méricourt, who was one of the furies of the Revolution. She was half mad all her life, and ended her days in a madhouse. Her beauty and her eccentricity gave her a reputation which began at the storming of the Bastille and increased during the days of the Terror. Her name has survived among all the dark names of that period. The same cannot be said of Rose Lacombe, whom M. Léopold Lacour should have left forgotten.

Correspondence.

GER-FALCON GOVERNMENT.

To the Editor of The Nation:

Sir: Certainly the most famous authority in the government of insular possessions is Don Quixote, yet, so far as I am aware, not one of our statesmen, in or out of Congress, has cited him. In praising Sancho Panza to the Duke and Duchess, and commending his qualifications for Governor, the Don says: "We know already by ample experience that it does not require much cleverness or much learning to be a governor, for there are a hundred round about us that scarcely know how to read, and govern like ger-falcons." On this, Ormsby has the following note: "To govern like a ger-falcon is a similitude repeatedly used by Don Quixote and Sancho. The precise drift is not very obvious. In the slang of the Germania, *gerfalte* means a robber." Really is it not "so plain there is nothing to puzzle over"? As an eagle was for an emperor, so a ger-falcon was for a king; and so also a ger-falcon is a bird of prey. Would not the "precise drift" of this puzzling similitude mean that ger-falcon government is nothing more nor less than bird-of-prey government? Neely in Cuba put in practice the ger-falcon or bird-of-prey theory of government. And there are others, if credence may be given Dame Rumor.

Taking the standard described by the Don and Neely's example, the question of governing our new possessions is anything but the difficult problem that the "little Americans" who still adhere to the antiquated teachings of Washington and Jefferson and Lincoln declare it to be.

Alfales Young.

Salt Lake City, June 1, 1900.

HONEST, BUT NOT TRUTHFUL.

To the Editor of The Nation:

Sir: I am sure you could not intentionally do injustice to this community or its people, and that you will thank me for saying that your correspondent "Honesty" has used the last number of the *Nation*, ignorantly or maliciously, for the purpose of misrepresenting the city of Charleston.

He says that the trade of this city "has practically become extinct." The value of its trade last year was more than $100,000,000. It is now, and has been for years, the largest manufacturing centre of commercial fertilizers in the world. It is the fifth cotton port in the United States.

It is not true that the Senators and Representatives in Congress from this State have been influenced in their action in any degree by the vote of Charleston, which, under the rules of the Democratic party, has *not* "the largest voting population of any [city] in the State." The fact is, they do not need this vote and have not sought it.

It is not true that the work of improving the navigation of Charleston harbor was a "job" on the part of the people of this city; nor is it true that this work has ever called for an appropriaion of $4,000,000. The construction of the jetties at Charleston was recommended by Gen. Q. A. Gillmore of the United States Army, and not one cent appropriated for the prosecution of this work has been diverted from its purpose, or employed for the enrichment of dishonest contractors here or elsewhere.

It is not true that "this improved means of communication necessitated in the minds of the inhabitants [of Charleston] a new Custom-house." No new Custom-house has been built in Charleston since the war of 1861-65. In March, 1847, an Act was passed by Congress authorizing the erection of the present Custom-house building here, the site was purchased by the Government in 1849, and the work of construction began in 1851, and was nearly finished when the war started in 1861. All that has been expended on the Custom-house since the war has been enough to make it habitable and to keep it in a generally bad state of repair.

The new post-office was built because the old post-office was not large enough for the increasing business of the city and the efficiency of the service, and the new building is a United States court-house as well as post-office. The postal business has increased so much that the salary of the Postmaster, which is regulated by the volume of business, has been increased within the last few months.

It is not true that the Exposition to be held in Charleston next year is to be "a one-horse show." Its capital stock will be $250,000, one-half of which has already been raised by popular subscription.

It is not true that "the impertinence of this town reached its climax when its begging committee boldly demanded from its pliant and servile Senator, aided by the Secretary of the Navy," the removal of the naval station from Port Royal to Charleston. The Secretary of the Navy has been authorized by Congress to make an examination of the conditions existing at Port Royal and Charleston, and to remove the naval station to Charleston if such removal be found desirable in the public interest. It is not true that there is a "splendid navy-yard at Port Royal," or a "magnificent Port Royal navy-yard," or that "its dry-dock . . . is able to accommodate the largest vessel in the navy," etc. The chief of the Navy Bureau of Yards and Docks called, in his last report, for about $854,000 for the purpose of reconstructing and repairing the dry-dock and improving the naval station at Port Royal.

"Honesty" has not told the truth in substance or detail from the beginning to the end of his communication.

J. C. Hemphill,
Editor of the *News and Courier*.

Charleston, May 28, 1900.

ROGER WILLIAMS AND SIR THOMAS URQUHART.

To the Editor of The Nation:

Sir: Several years ago, in glancing through the edition of the Works of Sir Thomas Urquhart published by the Maitland Club in 1834, my eye fell on a passage in which that eccentric genius acknowledged his obligations to Roger Williams. It is well known that Williams left this country for England in November, 1651, that he was back here again in July, 1654, and that during his sojourn in England he was on terms of more or less intimacy with Cromwell, Milton, Sir Henry Vane, Hugh Peters, Thomas Harrison, Henry Lawrence, and other persons of note. But to find the founder of Providence in relations with the Knight of Cromarty was unexpected and singular.

"After the fatal blow given at Worcester, on the 3d of September, 1651, to the royal partie," wrote Urquhart himself, in the Epistle Dedicatorie to his 'Logopandecteision, or an Introduction to the Universal Language,' published in 1653, "I was five times plundered, pillaged, pilfred, robbed, and rifled, and nothing almost left me, fortune could despoil me of, save my health alone" (*Works*, pp. 299-300). From the 'Calendar of State Papers, Domestic Series,' we learn that on September 16 he was committed to Windsor Castle as close prisoner; that on September 25 a committee was to "examine him, and receive what he has to offer for the advantage of this nation, and report"; that on October 3 he was "continued upon his parole to appear at Council *de die in diem*"; that on July 14, 1652, liberty was to be given to him "to repair to Scotland, on security to return in five months, and not to act to the prejudice of the commonwealth"; that on December 16 "six

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weeks' more time" was to be allowed him, "dating from the expiration of his present leave of absence": and that on February 14, 1653, he craved "the giving up of his bonds, and after that his enlargement." A petition from him is recorded under date of June 4, 1653, after which his name disappears from the Calendars, and nothing farther is known of him except the tradition that he died in a fit of laughter on hearing of the Restoration.

The Postscript to the work quoted above is dated February 5, 1652-3. In the Epilogue he states: that "I whilst a prisoner was able to digest and write this Treatise, is an effect meerly proceeding from the courtesie of my Lord General Cromwel, by whose recommendation to the Councel of State my parole being taken for my true imprisonment, I was by their favour enlarged to the extent of the lines of London's communication." He acknowledges his indebtedness to "that most generous gentleman Captain Gladmon, for speaking in my favour to my Lord General," and to "the Marshal-General, Capt. Alsop"; and then winds up as follows:

"The enumeration of these aforesaid courtesies will not permit me to forget my thankfulness to that reverend preacher, Mr. Roger Williams of Providence in New England, for the manifold favours wherein I stood obliged to him above a whole month before either of us had so much as seen other, and that by his frequent and earnest solicitation in my behalf of the most special members both of the Parliament and Councel of State; in doing whereof he appeared so truely generous, that when it was told him how I, having got notice of his so undeserved respect towards me, was desirous to embrace some sudden opportunity whereby to testifie the affection I did owe him, he purposely delayed the occasion of meeting with me till he had, as he said, performed some acceptable office worthy of my acquaintance; in all which, both before and after we had conversed with one another, and by those many worthy books set forth by him, to the advancement of piety and good order, with some whereof he was pleased to present me, he did approve himself a man of such discretion and inimitably-sanctified parts, that an Archangel from heaven could not have shewn more goodness with less ostentation" (*Works*, pp. 408-409).

Williams's services must have been rendered between November, 1651, and February, 1653, and so, presumably, had reference to the liberty granted Urquhart to repair to Scotland. But what was it that led "that reverend preacher" of Providence, even before seeing Urquhart, to exert himself on behalf of the translator of Rabelais? Perhaps some of your readers can throw light on the matter. ALBERT MATTHEWS.

BOSTON, June 1, 1900.

THE ANTIQUITY OF CHESS.

TO THE EDITOR OF THE NATION:

SIR: Will you kindly permit me to call the attention of your correspondent, "L. N. D.," to the monumental works of the Dutch investigator (recently deceased), Dr. Antonius van der Linde, to wit, his 'Geschichte des Schachspiels' (two volumes, Berlin, 1874), 'Quellenstudien zur Geschichte des Schachspiels' (Berlin, 1881), and 'Das Schachspiel des XVI. Jahrhunderts' (Berlin, 1874)? Dr. van der Linde, like all iconoclastic explorers and reformers, indulges a little too abundantly in drastic and objurgatory criticism of his less successful predecessors, but there can be no doubt about his thoroughness and the general accuracy of his results. He was aided, too, so far as Eastern chess is concerned, by Weber, Gildemeister, and other notable Orientalists of the present generation. Especially interesting to "L. N. D." will be the exhaustive contribution to the first-named work (I., pp. 155-202) by the Hebraist, M. Steinschneider (traces of whose industry are likewise found in other portions of the two volumes), entitled 'Schach bei den Juden.' Another scholarly and judicially critical production is 'Zur Geschichte und Literatur des Schachspiels' (Leipzig, 1897), by the late Tassilo von Heydebrand und der Lasa, better known as Tassilo von der Lasa. Its author was the foremost alike of chess analysts and chess littérateurs, consecrating the leisure hours of a long diplomatic career to the gathering of his remarkable chess library, to seeking out and editing the chess treasures of the book collections of Europe, and to patient and profound studies in the arcana of chess practice; the astonishing German 'Handbuch des Schachspiels,' begun by P. R. von Bilguer, being, in all its editions, essentially his work. Von der Lasa's final contribution to chess-letters is as charming externally as it is valuable internally. In it he brushes away, sure-handed, from the history of chess, the dusty cobwebs of the past, and substitutes certainty for supposition, fact for myth.

The conclusions of these two arduous and accurate students as to the beginnings of chess may be summed up in a sentence: *Before the seventh century of our era the existence of chess, in any land, is not demonstrable by a single shred of contemporary or trustworthy documentary evidence.* Down to that date it is all impenetrable darkness, nor can any ingenuity evoke, from the misty fables of later times, a solitary gleam of light. W. F.

FLORENCE, ITALY, May 18, 1900.

Notes.

The Shakspere Press, Westfield, Union County, N. J., is printing the thirteenth of the publications of the Shakspere Society of New York, viz., 'A Catalogue of the Words Used but Once in the Shakspere Plays, with Notes of their Occurrence in the Poems,' to which is prefixed a reprint of the first English Grammar (1586). The impression will be of 250 copies only. A new edition of the Society's 'Digesta Shakespereana' is also being subscribed for.

The Century Co. will issue directly 'Problems of Expansion,' by Whitelaw Reid, being addresses since the author's participation in the Peace conference at Paris. They also make the interesting announcement that they will publish 'Plain Printing Types,' by Theodore L. De Vinne, founder of the De Vinne Press, and printer of the *Century Magazine* and 'The Century Dictionary.' It will make a volume of 400 pages—the first in a series of treatises on the practice of typography—will contain an illustrated description of the tools, processes, and systems of type-making, the names and descriptions of all sizes of book types, a sketch of the history of type-founding, and numerous exhibits of the more important styles of Roman, italic, black, and display letter, and tables of the classes and prices of type here and in Europe. The book will appeal especially to printers and editors, and students of the art of typography.

A posthumous novel by Grant Allen, 'Hilda Wade,' completed by his friend, Dr. Conan Doyle, is in the press of G. P. Putnam's Sons.

'The Wall Street Point of View,' by Henry Clews, will be issued this month by Silver, Burdett & Co.

The indefatigable London house of Dent has initiated a new series of attractive volumes out of the common line, under the general title of "Illustrated English Poems," and is publishing them here through E. P. Dutton & Co. The form is a small quarto, and for each volume of the three before us a separate designer is employed. Mr. Ernest Rhys is the editor, and furnishes a pleasant introduction on the history and interpretation of the particular piece. Of the illustrators, Mr. Laurence Housman's task was much the most difficult, being to supply a graphic symbolism to Shelley's 'Sensitive Plant.' The frontispiece and the succeeding plate are almost the only ones at once decorative and possessed of beauty. Mr. Paul Woodroffe fares better with the 'Songs from the Plays of Shakspere,' being graceful throughout, particularly in his headpieces. Noticeably effective is the breezy, springlike conception of "When shepherds pipe on oaten straws," with its charming border, one among many. To Mr. Charles E. Brock fell Cowper's 'John Gilpin,' which he has treated in a manner that recalls Caldecott, and with a sufficiency of action and invention. The series has begun well.

Caxton's 'Golden Legend,' in two volumes, and Goldsmith's 'Citizen of the World,' likewise in two, are the latest additions to the Dent-Macmillan "Temple Classics." Mr. F. S. Ellis has looked after the former, venturing to correct a few senseless renderings of printer's errors in Caxton's French original; while Mr. Austin Dobson has supplied the notes to Goldsmith.

A fresh reprint of Butcher and Lang's prose version of the 'Odyssey' and of Lang and Leaf's prose version of the 'Iliad' has been called for (Macmillan), the eleventh and the ninth respectively for the earlier and the later of these "classical" productions. There seems now little likelihood of competition in the coming century, for time-honored will soon be the epithet superadded to that of surpassing.

As the written letter abides, 'Stalky & Co.' must even enter into the uniform "Outward Bound" edition of Kipling's Works (Scribners). So must the volume of 'Early Verse,' and the second part of 'From Sea to Sea.' The 'Early Verse' is offset by three characteristic plastic illustrations by the elder Kipling, of which the frontispiece suggests the apotheosis of the ape, but is really the unevolutionary whimsy of the poet that the ape was the Devil's best contemporary counterfeit of the creation of man.

'The Collapse of the Kingdom of Naples" (New York: Bonnell, Silver & Co.) gives the best popular account in English of the last days of King Bomba and the downfall of the Neapolitan Bourbons after Garibaldi's expedition in 1860. Mr. Whitehouse has evidently explored to good purpose much of the material concerning this episode, and he leaves the impression of being unprejudiced. Wherever a good word can honestly be said for the cruel Ferdinand or his vacillating

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son he says it, and he discriminates between the sheep and the goats among Garibaldi's followers. Whoever reads this story intelligently will not fail to perceive that, allowing for local variations, the methods of the Bourbon Camorra and of the rings which have throttled our large cities are identical in purpose. Mr. Whitehouse, who was recently attached to the American Legation at Rome, is already known as the author of a life of King Amadeo of Spain. The substance of his present work is so good that one regrets occasional lapses of style and the lack of an index.

Dr. Orello Cone has edited, and the Macmillan Co. have published (London: Adam & Charles Black), a volume of Prof. Pfleiderer's essays and addresses, a majority of which are translated by Dr. Cone, and so well that we do not seem to be reading translations. Pfleiderer is one of a small minority of German scholars who, like Strauss and Schopenhauer, know how to write as well as how to think. Dr. Cone has not overrated these various expressions of his thought. The first, "Evolution and Theology," is a searching criticism of that "half-way compact with science" which is characteristic of the progressive orthodoxy of our time. Pfleiderer claims for the older orthodoxy a more logical consistency than the new exhibits, while his demand is for a more absolutely scientific interpretation of history, including early Christianity. "Theology and Historical Science" was written for Prof. Pfleiderer's inauguration as Rector of the University of Berlin. It is an admirable account of the development of German theology from the time of Wolff till now. Particularly interesting and valuable is the estimate of F. C. Baur, at whom third-rate American theologians sometimes sneer as a critic of exploded fame. They declare his *Tendenz* criticism of the New Testament to have been à-priori Hegelian metaphysics. Prof. Pfleiderer shows that it had no root in Hegel whatsoever. The most attractive, if not the most important, of the other articles are "Luther as the Founder of Protestant Civilization" and "National Traits of the Germans as Seen in their Religion." At every step one feels himself guided by an intelligence of preëminent ability.

Mr. John Burroughs's newest book, 'The Light of Day' (Houghton, Mifflin & Co.), contains much that is trite or has been better put by others. What it argues for in the main is not the vanity of religion, but the insufficiency and unsatisfactoriness of a supernatural theology. Mr. Burroughs has too fine a wit and is too good a writer to get through his 224 pages without making many vivid comments on the subject which he has in hand. From his "Waiting," the only poem he has written, which he uses for a foreword, and his mystical rhapsody "The Divine Ship," with which he concludes, there is little or no abatement to be made.

The belated Exposition has been overtaken by the guide-books, and one sure to be in request and to be serviceable is 'Exhibition (1900), Paris,' published in France by Hachette, in London by Heinemann, and in New York by F. A. Stokes Co. It is a manageable volume, divided between general information for the tourist and special for the Exposition; freely illustrated, as with members of the French Academy, actors and actresses, artists (with Caran d'Ache, caricaturist, and Chéret, designer of posters), and even of some of the eminent physicians recommended in case of need. The seating of theatres is also shown, and the proprietors of this guide supply a detachable order for seats at Sara Bernhardt's new theatre, to witness the performance of Rostand's "L'Aiglon"—a neat arrangement. The Paris dictionary is very complete, and a folded map directs the stranger. Under the rubric Amusements, one learns that ladies who are fond of being their own motor-drivers are called *chauffeuses*.

The ninth volume of 'Le Opere di Galileo Galilei,' recently published by Barbèra in Florence, reveals a new phase of the intellectual life and character of the illustrious savant, namely, his love and fine appreciation of Italian literature, and his own poetic productivity. Algarotti, in the last century, called attention to his excellent taste and critical acumen as a man of letters, but it is to the diligent researches of Prof. Favaro that we are now indebted for the materials which are collected in the present large quarto of 297 pages, and which enable the reader to form an independent judgment on this point. First, we have an address delivered before the Florentine Academy of Sciences on the topography and configuration of the "Inferno" in Dante's 'Divina Commedia.' There are also comments on Ariosto, two unfinished plays, poems, and other more or less fragmentary productions written in Galileo's youth, and a Latin version of a speech of Isocrates.

Prof. Dörpfeld advances the interesting theory that the Ithaca of Homer and classic literature is not the island known by that name at present, but Leucas, lying farther north. The ground for this view is the fact that the present Ithaca contains no remains whatever of the Homeric period of civilization, although Schliemann and, recently, Dörpfeld have searched for signs of "the palace of Ulysses." Homer states that four islands constituted the group of which Ithaca was the most northern, but does not mention Leucas. Excavations, made possible by the liberality of a Dutch gentleman particularly interested in the interpretation of Homer, will now be undertaken by Dörpfeld on this island. The present identification was at least suggested by Prof. Draheim of Berlin as early as 1844.

An English missionary has recently given an account of the manner in which the King of Toro, on embracing Christianity, set free the slaves in his dominions. Another illustration of the determination of the people of these regions not to tolerate slavery is given by Bishop Tucker, in a letter dated February 23 from Uganda. In it he tells of the attempt of a German trader to carry off a party of pigmies from the Great Forest to be shown at the Paris Exposition. On a protest being made, the captives were immediately set at liberty. This and another similar incident, says the Bishop, tend to show "how much further advanced we are in Central Africa in our notion of freedom than are the authorities in the Coast Protectorate," or in Zanzibar, where slavery still exists.

For the first time in its history of two hundred years, the Berlin Royal Academy of Sciences, the leading organization of its kind in Germany, has made a woman an honorary member. This choice fell on Frau Maria Elizabeth Wentzel-Herrmann, who some time ago gave the Academy the sum of 1,500,000 marks to be used for special scientific purposes. One of the fruits of this gift is the new critical edition of the Greek Church Fathers, of which two volumes have appeared. The donor is the daughter of the banker and manufacturer Wentzel and the widow of the architect Herrmann, both men of pronounced scholarly attainments.

Johan Carl Christian Brosböll, better known under his pseudonym Carit Etlar, the most popular recent Danish writer, died on May 9, near Copenhagen. Brosböll was born in Fredericia on August 7, 1816. His first novel, 'A Smuggler's Son,' was published in 1838, and his last book appeared in 1899, when he was in his eighty-fourth year. During the sixty years of his authorship Carit Etlar produced an immense number of historical romances, plays, and short stories. In his choice and treatment of subjects he suggests Dumas *père*, but there is no slavish imitation. In all his works he is thoroughly Danish, and much of his popularity among his countrymen is undoubtedly due to his strong national instinct. This appears especially in his stories dealing with Jutish peasant life, by which it is believed he will be longest remembered in Danish literature.

—*Harper's* for June contains an elaborate article on "Balloons in War," by Gen. A. W. Greely, with illustrations. The main points brought out are that the balloon has become a recognized military engine, and that if it could be made dirigible, its importance would be almost infinitely increased. At a distance of four miles and a height of 2,000 feet, a balloon is "absolutely safe" from the enemy, while it can be used as a means of ascertaining accurately his numbers and position. Even now, military operations are often conducted under the condition of being out of the range of hostile balloon observation; but with dirigibility, such observation could not be avoided, and each army would have the means at hand of knowing all that was to be known about the other. Gen. Greely does not undertake to predict what the strategical consequences of this would be, but it would seem, with Jomini opposed to Jomini, as if the proper strategical course would be for the army theoretically outgeneralled to surrender on the spot. Thus the improvement of balloons would tend to the diminution of bloodshed. But it may be suggested, on the other hand, that the moment balloons become dirigible, they will cease to be temporary observatories with a telegraphic attachment, and will be directed against each other, thus making the air a preliminary scene of conflict. However, such matters, like Tennyson's prevision in "Locksley Hall," are as yet speculative. Thus far, the balloon is rather an adjunct than a determining factor in war. Gen. Greely's account of the use of the balloon in our civil war is especially interesting, and is compiled almost entirely from a forthcoming publication of the War Records Office—the report of Mr. T. S. C. Lowe, the aeronaut who was at the head of this branch of the service during the Rebellion.

—Mr. W. J. Stillman's autobiography continues to be the most substantial contribution to literature in the *Atlantic*. In his sixth instalment he gives one or two anecdotes of his intercourse with Ruskin and others which are curious and characteristic—all the more valuable because they are not brought in to point a moral. Mr. Stillman had painted a study from nature on Saranac

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Lake, in which he introduced, for human interest, a dead deer and man. Ruskin, on seeing it, said in a tone of extreme disgust, "What do you put that stuff in for? Take it out; it stinks!" Such was the painter's reverence for Ruskin's opinions that he painted out, without hesitation, "the central motive of the picture." When Rossetti saw the result, he said, "You have spoiled your picture," and walked out of the room. Finally, after vainly trying to remove the pigment which hid the figures, he "cut the picture up and stuck it in the fire." On another occasion, on a sketching excursion, Ruskin asked him to draw some huts—too much like "shanties," the American thought, to be worth drawing. He accordingly made "a slipshod five minutes' sketch," upon which Ruskin was angry, saying that "the fact that he wanted it done ought to have been enough." To this Mr. Stillman replied that he could see no interest in the subject, "which only suggested fever and discomfort and wretched habitations for human beings." After a moody silence Ruskin suddenly broke out with, "You were right, Stillman, about those cottages; your way of looking at them was nobler than mine, and now, for the first time in my life, I understand how anybody can live in America." Edwin Burritt Smith's "The Municipal Voters' League of Chicago" we have already drawn attention to. Charles A. Conant's "Recent Economic Tendencies" illustrates the general flux of economic dogma which is nowadays "on tap" in the magazines. Mr. Conant is, without knowing it, a reactionary, impregnated with the philosophy of "mercantilism," which he seems to think has been hitherto misunderstood—though every encyclopædia gives substantially the same account of it as his. From paternalism we have emerged, and back to paternalism we are being gently led by the heralds of the new dawn.

—The fourth edition of 'A Study in the Warwickshire Dialect,' by Appleton Morgan, is a recent publication of the New York Shakspere Society's Press. A vast number of words which were in general use in the Elizabethan period of English have survived only in the dialects, and form the backbone of the present dialect vocabularies of England and Scotland, as will be apparent from a glance at Dr. Wright's 'Dialect Dictionary.' Mr. Morgan, unaware of this fact, has compiled a rough glossary of modern Warwickshire words, and, arguing in his usual astounding way, has attempted to prove that "Venus and Adonis" was not written by Shakspere, because it does not contain these modern "Warwickshire" words; for Shakspere must have come to London an uneducated Warwickshire peasant, and must have spoken a dialect that was as different from London English as Burns's speech is different from Standard New English! Such Warwickshire words are found in the plays (we are not told how the ignorance of the Warwickshire peasant so suddenly disappears); ergo, Shakspere did not write "Venus and Adonis." Nor did he write the Sonnets, though we are not told whether these "Warwickshire" words "engrafted on English speech by Shakspere" occur in the Sonnets or not. As a contribution to our knowledge of the dialect of Warwickshire, the book is valueless, because so unscientific; the accurate work of Ellis on the subject seems to be unknown to the author. The chapter on the pronunciation of Shakspere shows Mr. Morgan to be unfamiliar with Middle English; his representation of sounds shows that he does not understand grammar — *e. g.*, he refers to the dropping of medial *h* in *nothing!* Indeed, the colossal ignorance of the book is equalled only by its sophistry. The fact that it should reach a fourth edition is painful evidence that the educators of this country have much to do in the way of diffusing an elementary knowledge of English speech among people not professionally concerned in the study of it.

—Such proportions has the rubber industry reached that the raw product amounts to over 125 million pounds per annum, which, taking the average of all grades, will have a value at the points of shipment of as much as fifty million dollars. There are few agricultural ventures to-day more attractive to capitalists, large and small, than rubber planting. It seems to be an absolutely sure thing, as steady a source of wealth as an olive orchard, with the conspicuous advantage of beginning to yield in about eight years. Whatever one may choose to inquire concerning rubber—the raw material, that is—will find its answer in 'All About Rubber and Gutta-Percha,' compiled by J. Ferguson, editor of the *Ceylon Observer* (Colombo: A. M. & J. Ferguson). The botany of the rubber-producing plants of the world; the chemistry of India-rubber and other gums; methods of collecting, preparing for market, and shipment; exhaustive details of experiments in rubber culture wherever attempted; and many curious circumstances besides, are here packed in small type into 327 pages, which are all valuable. Rubber culture was first scientifically undertaken by the indefatigable Dr. Trimen of the Botanical Gardens at Peradeniya, in 1876. In 1897, Ceylon boasted 250,000 trees of the superior Brazilian sort (*Hevea brasiliensis*). These yielded an average of one pound and a half per tree, fifty trees being planted to the acre. The profits work out in a manner worthy of the finest schemes of Col. Sellers. Fortunately for Brazil, very little of the East possesses the soil, climate, and other conditions necessary for such an overpowering competition as has swept the cinchona-bark industry entirely away from the South Americans. It is interesting to observe that the tendency is toward the introduction of machinery and chemical operations, requiring more or less technical skill, even into the coagulation of the fresh milk or sap; and some companies are using centrifugal machines, such as are employed in dairies, for separating the rubber from the latex without coagulation.

—Dr. Richard M. Meyer's 'Die Deutsche Litteratur des Neunzehnten Jahrhunderts' is the third volume in the impressive series, "Das Neunzehnte Jahrhundert in Deutschlands Entwicklung" (Berlin: Bondi; New York: Lemcke & Buechner), begun so auspiciously last year with Ziegler's survey of the social and intellectual tendencies of the last hundred years. As was to be expected from the indefatigable investigator and refined connoisseur to whom we owe what is probably the most penetrating study of Goethe's poetic development, the book is a wonder of industry, a monument of stupendous knowledge, and a veritable storehouse of keen observations. As, in Dr. Meyer's Goethe biography, every single drama or novel of Goethe's seemed to call up memories of all his other dramas and novels; as, in every one of Goethe's poetic characters, all his other creations seemed reflected, so in this survey of German literature from Jean Paul to Gerhart Hauptmann, every single author and every single production seem to bring before us all other authors and productions of the nineteenth century, even those which are apparently unrelated: Keller calls up Amadeus Hoffman; Fontane, Auerbach; Anzengruber's 'Pfarrer von Kirchfeld,' Gutzkow's 'Uriel Acosta,' etc., etc. It is this wellnigh inexhaustible wealth of detail, ever-present in the author's mind and applied by his agile imagination in a thousand different ways, which gives the book an extraordinary suggestiveness, and which lends, particularly to the characterizations of the leading figures, such as Heine, Hebbel, Keller, Storm, Heyse, Hauptmann, a remarkable freshness and vivacity. It cannot, however, be denied that in this very excellence there lies at the same time the fundamental weakness of Dr. Meyer's work. It is altogether devoid of sweep. How is it possible to represent adequately the literary development of a century, if (as is done here) this development is chopped up into ten chapters, each chapter corresponding exactly to a decade? That is not the method of the true historian, but of the chronicler; it is not the manner of a painter, but of the worker in mosaic. And this is precisely the category in which Dr. Meyer's book belongs. It is a colossal mosaic, filled with countless figures, small and great, each of them worked out with greatest skill, each of them lifelike and well defined, each of them (or at least each group of them) engaged in an action of its own; but there is no one action that binds all these groups together, there is no central conception that gives them artistic unity. Dr. Meyer is a master in the minute; as a picture of literary development, his book is disappointing.

PENNYPACKER'S GERMANTOWN.

The Settlement of Germantown, Pennsylvania, and the Beginning of German Emigration to North America. By Hon. Samuel Whitaker Pennypacker, LL.D., President Judge of the Philadelphia Court of Common Pleas No. 2, and Senior Vice-President of the Historical Society of Pennsylvania. Philadelphia: William J. Campbell. Pp. 310. 300 copies, printed from type.

At Germantown, which is now a ward of the city of Philadelphia and the residential quarter of many wealthy Philadelphians, where there are to be seen many quaint and even beautiful examples of the architecture and landscape gardening of the last century, was illustrated in a peculiar way the meeting of several of the Old World currents that have united to make America. The influences leading to the settlement of Germantown were a blending of Germany, Holland, and England in their origin. These influences Judge Pennypacker traces to their sources in different European countries through rare volumes and unknown pamphlets and manuscripts in the Dutch, German, English, Latin, and other languages, the material being drawn largely from the author's own library, which is well known to American collectors of rare books.

The story of the settlement of German-

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town has been told partially before by Prof. Seidensticker and other annalists, but thirty years of research on both sides of the ocean have given Judge Pennypacker possession of much original material not possessed by other writers, and some of his chapters are new in their entirety. While from the nature of the work there are many details in regard to the personages and development of the settlement that possess only a family or local interest, there are also reasons why the narrative claims a far wider attention. Among the causes making the settlement and its history matters of a broader scope than the confines of Germantown or the State of Pennsylvania, or than the mere racial interest felt by all German-Americans in the beginning of German emigration to North America, are the character of the first settlers, the religious and social influences which they represented, the early attitude assumed by some of these settlers upon one of America's most important political questions—that of slavery—and the experiments in government made by still others of the settlers.

The men who had to do directly with the settlement of Germantown were remarkable in the American colonies because of the large proportion of them who had been educated at universities, and who by their writings had helped to mould the thought of their age. The author says that, regarded from the point of view of the introduction into America of the results of European learning and culture, no other settlement on this side of the Atlantic—certainly neither Jamestown, Plymouth, nor Philadelphia—had so large a proportion of men who had won distinction abroad in literature and polemics. Of the persons interested in the settlement as purchasers, Dr. Johann Jacob Schutz, Ueberfeld, the learned Eleanora von Merlau, Dr. Johan Wilhem Petersen; Johannes Kemler, rector at Lubeck; the mathematician John Jacob Zimmermann, and Benjamin Furley, the latter Penn's agent at Rotterdam; and of the actual settlers, Cornelius Plockhoy, Francis Daniel Pastorius, the hero of Whittier's poem, "The Pennsylvania Pilgrim"; Cornelius Bom, Thomas Rutter, Jacob Telner, Henry Bernhard Koster, Johannes Kelpius, Daniel Falckner and Justus Falckner were all the authors of books, and some of them had made important contributions to the religious controversies of an age whose intellectual thought was mainly absorbed in such controversies.

Eleven of the first thirteen heads of Germantown families who set sail for Pennsylvania from London on the ship *Concord* on July 24, 1683, were from the town of Crefeld in Germany, and they reached Philadelphia October 6. They were of Dutch and German stock, and among the thirteen were the two Op den Graeffs, who with Pastorius, on April 18, 1688, sent to the Friends' Meeting the first public protest ever made in America against the holding of slaves. Pastorius, as the agent of the purchasers, had preceded the first settlers by a few weeks. Pastorius probably wrote this protest, but Dirck Op den Graeff bore it to the quarterly meeting, and his is the only name mentioned in connection with its presentation to the yearly meeting, to which it was referred as a topic of too much importance to be considered elsewhere. The Op den Graeffs, like most of the settlers, were Mennonites, followers of Menno Simons. The historians of this sect, Mehrning, Van Braght, Maatschoen, and Roosen, trace their theological and lineal descent from the Waldenses, some of whose communities are said to have existed from the earliest Christian times, and were able to maintain themselves in obscure parts of Europe against the power of Rome in large numbers from the twelfth century downward. The Waldenses were numerous in Holland and Flanders, where the Mennonites arose and throve, and carried the art of weaving from Flanders into Holland. It is known that some of the Mennonite families descended from Waldenses.

It is now established that the Baptist churches of England and the Quakers had their origin in the Mennonites. The first Baptist churches of England had an ecclesiastical connection with parent societies in Holland, and their organizers were Englishmen who were active members of the Mennonite church at Amsterdam. It was for the benefit of these Englishmen that the Confession of Faith of Hans de Ries and Lubbert Gerritz was written, and it was from association with these early Baptist teachers, according to Barclay, the best authority, that George Fox, the founder of the Quakers, imbibed his views. Barclay says: "We are compelled to view him as the unconscious exponent of the doctrine, practices, and discipline of the ancient and stricter party of the Dutch Mennonites." The first two Quaker histories were written in Holland, and Sewel, the historian, was himself a Mennonite. The Mennonites believed that no baptism was efficacious unless accompanied by repentance, and that the ceremony administered to infants was vain. They took not the sword and were entirely non-resistant. They swore not at all, practised the washing of the feet of the Brethren as taught by Christ's example, and made use of the ban, or the avoidance of those who were pertinaciously derelict—a trace of which latter custom may still be found among the Friends or Quakers. In dress and speech they were plain and in manner simple. Their ecclesiastical enemies, even while burning them for their heresies, bore testimony to the purity of their lives, their thrift, and homely virtues. No sect was more bitterly persecuted. Hundreds of the men were burned and the women drowned. The founder of the sect, the Dutch reformer, Menno, far in advance of his time advocated the complete severance of church and state, and thus sought to put in practice the principles of religious liberty which have since been embodied in our own Federal Constitution. It will be seen that Menno went further than Luther or Calvin, who stayed their hands at a point where power and influence would have been lost.

Bullinger, the expounder of the views of the Swiss Calvinists, condemned the opponents of infant baptism because they "maintain that the Government shall not interfere in questions of religion and belief." "It appears," he continued, writing in the year 1560, "to these Baptists to be unreasonable that any sword should be used in the church except the word of God, and still more unreasonable that a man should submit questions of religion or belief to the determination of other men—that is, to those who control the government." Says Judge Pennypacker:

"Bullinger unconsciously, and by way of condemnation, marked the lines definitely. He believed that heresy was a sin against God and a crime against the state, and as such to be punished by the law. The Anabaptists, on the contrary, taught that matters of faith were between the man and his God, with which the Government had nothing to do. The doctrines advocated by Bullinger, extending later into England, led to the organization of the Puritans and to the founding of Massachusetts as a theocracy, where Quakers, Baptists, Antinomians, and other heretics were punished and expelled. The doctrines of the Anabaptists carried through Holland to England resulted in the formation of the sect of Quakers and the founding of Pennsylvania, where all were welcome and all were permitted to cherish their own creeds. To Germantown as Mennonites came the Anabaptists themselves. Though in England even yet the church and state are united, in America the contest has been ended, and the constitutions of all the States of the Union provide for the exercise of liberty of conscience."

The different elements entering into the settlement, and its social, religious, and industrial development, are traced in detail in these pages, where is given, perhaps, all that will ever be known of the mystics Koster and Kelpius, and of that quaint and altogether charming character Pastorius, whose witty talk ran along readily in a dozen dead or living languages. Of the last-named it is related that he and Thomas Lloyd came on the same ship to Pennsylvania. At that time Pastorius was unused to talking in English, and Lloyd did not understand German, but the two carried on their conversations during the long voyage in Latin and formed an intimate friendship. Over the door of the little house which Pastorius built in Philadelphia he wrote: "Parva domus sed amica Bonis; procul este Prophani," at which Penn, when he read it, laughed aloud. A few years afterwards Pastorius wrote:

"I myself would give one hundred rix dollars if the time I wasted in learning the Sperling physic and metaphysics and other unnecessary sophistical *argumentationes* and *arguititiones* I had devoted to engineer work or to book printing, which would have been useful and valuable to me and to my fellow Christians, rather than to Physics, Metaphysics and Aristotelian Elenchi and Sylochismi, by which no savage or heathen can be brought to God, much less a piece of bread can be made."

In the American wilderness Pastorius wrote some fifty books, seven of which were printed. Two of his books which were supposed to have been lost are now for the first time printed in Judge Pennypacker's volume.

One of the most interesting chapters is devoted to Peter Cornelius Plockhoy, a forerunner of Robert Owen, Charles Fourier, and of the still earlier Robert Bellers, in the elaboration of a theory of a communal life. Plockhoy was a Mennonite, who greatly grieved over the dissensions among the many sects of the Christian church, which he regarded as a great universal union of brethren, common to all lands and to all ages, under the one head of Christ. Leaving his home at Zierik Zee, Plockhoy went to England with the purpose of consulting Oliver Cromwell as to the best means of breaking down the walls of separation between the Christian sects. The Protector gave Plockhoy a hearing, and listened to a detailed explanation of the latter's views. Cromwell was urged to erect in each city a common meeting-place for Christians, the seats in these great halls to be arranged in the form of an amphitheatre, and with rising steps. The separation of church and state was part of the project. Preachers

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and church leaders should receive no pay from the state, and tithes should be forbidden. The death of Cromwell was a severe blow to Plockhoy's hopes, but he printed two letters which he had written to Cromwell, and added a short address to Parliament. The times in England were not propitious for the furtherance of Plockhoy's plans, and for a time he confined his efforts to the bringing together of the rich and the poor, and he prepared a scheme for a social union of laymen without regard to sect, declaring that there must be freedom from all idle and wrongdoing persons, but above all from those who have sharpened their wits and found the means "to live from the labors of others." His plan provided for groups of collective housekeeping and labor combinations of workingmen who should be willing to enter upon a common method of life, and was based upon the doctrine of equality and the principle of association. Men, he declared, must abandon all ideas of greatness and desire for superior rank, and follow the example of Christ, who came not to be served, but to serve. He would make the work of all equal and thus lighten the labor of the poor, while those who theretofore scarcely had bread to fill their mouths should thereafter have their wants satisfied.

Continuing, Plockhoy said: "Neither doth any one stand simply by himself alone," a declaration which Fourier adopted almost word for word at the beginning of the present century. The principle of association was outlined by Plockhoy somewhat as follows: Whenever a hundred families live separately, there are necessary at least a hundred women to do the household work. Unite them and let the hundred dwell together, and then the household work can be entirely done by twenty-five women, and the other seventy-five, if they are capable, can work for the community. When a hundred people live apart every day, there is a necessity for a hundred fires to prepare the midday meal. If they be brought together, then the great fires of four or five ovens are ample for the purpose. While generally, in the world, he continues, it is to the profit of the individual to keep his capacity and skill away from the rest, when he enters into association he brings his knowledge and skill into the community, and devotes it to the common good. He thought it necessary that some capable person should advance capital enough to buy a piece of land upon which the establishment of the community could be based. There would be necessary to it men who understood the cultivation of the soil, merchants and tradesmen, sailors and fishermen and masters in arts and trades. The time of work for all the people was fixed at ten hours a day, except upon the Sabbath. Those who should bring in lands or ground for the common work should give up the use of it without rent, and should permit the land to be cultivated by the association; but their title should be made secure, and their relatives should inherit it. Each member should receive his share in the gains of the community. In his plan, which was printed in 1659, appear all the thoughts which, adopted by Bellers in 1696, gave the latter note among economists.

Plockhoy went from England to Amsterdam, and determined to carry his theories into practice upon the banks of the Delaware River. The site selected for the community was at the mouth of the Hoorn Kill, where the town of Lewes, Delaware, now stands. The name selected by Plockhoy was Swanendael, the Valley of the Swans. In 1662 he published at Amsterdam a quarto in the Dutch language, describing the plan of his community undertaken under the protection of their High Mightinesses the States-General of the United Netherlands and the Honorable Magistrates of the city of Amsterdam. He provided among other things for a common school and a written ballot. For each of twenty-five colonists described as Mennonites, the Burgomasters of Amsterdam agreed to advance to Plockhoy one hundred guilders, which sums were to be repaid by the colonists.

The colonists reached the Valley of the Swans in 1662, but a heavy hand was hanging over one of the most interesting social experiments ever made, and two years later crushed it. In 1664 the English, led by Sir Robert Carr, entered the South River, demolished the settlement, and seized and carried off "what belonged to the Quaking Society of Plockhoy to a very naile." With one exception the members of the community disappeared as completely as the half-mythical colony of North Carolinians who left behind them upon a tree the mysterious inscription "Croatan." But thirty years later there came to Germantown an old blind man and his wife. Their miserable condition awakened the tender sympathies of the Mennonites, who gave to the man citizenship free of charge, set apart for him a lot, and planted a tree in front of it. "A free-will offering" was collected to build a little house for the pair. The man was Peter Cornelius Plockhoy.

Of this interesting character and his labors Judge Pennypacker says:

"His efforts resulted in what the world calls failure, and for over two hundred years he has slept in the deepest obscurity; yet when we compare him with his contemporaries, with the courtiers, Sir Walter Raleigh and Sir William Berkeley, with Cotton Mather, inciting the magistrates to hang old women for imaginary crimes, and see him wrestling with Cromwell, not for his own gain, but for the help of the downtrodden and the poor, teaching the separation of church and state, protesting against injuring the minds of children by dogma, and with so clear a sense of justice that even the vicious, when driven from the community, were to receive their share of the possessions, we cannot help but recognize his merit and his intelligence, and feel for him that sympathy that makes us all akin. When we find him, first of all the colonizers of America, so long ago as 1662, announcing the broad principle that 'no lordship or servile slavery shall burden our company,' he seems to grow into heroic proportions. Whatever else may happen, certain it is that the events of the life of one whose book marks the very beginning of the literature and history of the ten millions of people who now live in the States along the Zuid Rivier, must always be of keen interest to them and their descendants."

It is a somewhat curious fact that the copy of Plockhoy's book from which Judge Pennypacker has made the English translation given in his volume, in 1865 belonged to Samuel L. M. Barlow of New York, and because of its great interest and rarity the Knickerbocker Club undertook its reproduction. The selected translator, however, met with so much difficulty in rendering the black-letter Dutch into English that the enterprise after long delay was finally abandoned. The present translation, which includes even a rhymed rendition of the introductory verses of Jacob Steendam, the poet of the North River, is therefore the first that has been made.

Some of the other figures connected with the early German emigration to Pennsylvania are scarcely less interesting than Plockhoy. Johann Jacob Zimmermann, who died in 1693 while on his way to Pennsylvania, and was the original founder of the community of Pietists who settled on the Wissahickon, and whose best known member is Kelpius, was a graduate of the University of Tübingen, was for five years professor of mathematics at Heidelberg University, and was the author of eighteen books upon theology and astronomy. Henry Bernhard Koster was the son of the burgomaster of Blumenberg. He spent five years at the gymnasium at Bremen, studied law three years at Frankfort-on-the-Oder, and left the university in 1684 in his twenty-second year. Koster, conceiving a mistrust for the accepted text of the Hebrew Bible, made a translation into the German from the Septuagint version. In Pennsylvania he made a sensation by quarrelling with the Mystics and with the Quakers. He claimed to know most of the languages of the world, but what he called his Holy Languages were the Greek, the German, the Bohemian, and the Hebrew, in the last of which he always repeated his prayers. His subsequent career in Europe, where in 1702 he compelled the Duke Ferdinand of Curland to pay a debt due the Duchess Charlotta Sophia, was full of unusual happenings.

Among other matters brought to light by the author is the lost book of corporation of laws of Germantown (1692), prepared by Pastorius, a body of early municipal legislation of peculiar interest. From the letters of the settlers written to friends or relatives in their old homes along the Rhine, the reader is given glimpses of the customs of the whites as well as the habits of the Indians. From the early court records it appears that the settlers of Germantown were a law-abiding folk, no serious offence against the law being committed within the first fifteen years.

THE ENGLISH NOVEL.

The Development of the English Novel. By Wilbur L. Cross. The Macmillan Co.

The Evolution of the English Novel. By Francis Hovey Stoddard. The Macmillan Co.

Nobody needs to be told that the novel is a power, an instrument of grace, and a scourge—in fact, a sort of untrammelled investigator and censor of the earth and all that is thereon. Yet, however conspicuous and popular this form of literature has become, a suspicion lingers that there was a time when it was distinctly not reputable, and when its most eminent exponents hung precariously on the outskirts of good society. Those were the days, presumably past, when there were so many "trashy" novels that they gave their family a bad name. A mentionable ancestry is the seal of respectability, and, if properly advertised, serves many practical ends. Good men are better from the consciousness of pedigree, and men not in themselves estimable, including some kings, remain, by reason of long descent, persons of high consideration. An exclusive

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class has always been aware that the novel comes of very good and decently old family, but it is only recently that this knowledge has been widely diffused. With particular accounts of lineage in every bookstall, with a recognized position among arts and a relationship to science (still rather ambiguous), the evil days of the novel are surely past, and in the twentieth century even depraved specimens will be powerless to blemish its generally reputable character.

A few years ago Mr. Raleigh introduced the novel's history to the general public, contenting himself with a very readable sketch of the main branch and chief tributaries. Within a few months two volumes have appeared, which, in addition to history and criticism, attempt to show a degree of orderly scientific progress. In 'Development of the English Novel' Mr. Cross traces relations and connections all the way down from Greek tales, mediæval romances, and fabliaux to Stevenson and Kipling. In the fiction preceding Defoe, the novel as we know it, romantic, realistic, composite, no matter what, is so faintly suggested that the drawing of comparisons and analogies establishes nothing except that the novel includes a story, and that the story is a very ancient diversion. Much more closely allied with the form created by Richardson and Fielding are the diaries, letters, character sketches of the late seventeenth and early eighteenth centuries, to which Mr. Cross gives an interesting and suggestive chapter. With 'Clarissa' and 'Tom Jones' he really arrives at his subject, and, following it for a century and a half, presents the history of the alternate rising and falling of Romanticism and Realism, pointing out the loss and gain of each revival and the variations dictated by popular taste.

The book is accordingly more valuable as a reference for chronology, names, foreign sources, and particular classification than for the criticism (which is safe) or for discussion of a theory of development (which is almost profitless). Attachment to theories about progress of a form of literature in which the imaginative or creative faculty and the gift of sympathetic intuition are essential to perfection, inseparable from renown, can hardly fail to produce a misleading, if not false impression of the whole subject. As a matter of fact, looking dispassionately at the history of our fiction, and, indeed, of all our imaginative literature, nothing is clearer than that we owe its greatness to exceptionally gifted, perhaps specially inspired, individuals. The inheritance of the ages counts, and the tendency of the times counts; yet these things are but clay for the hands of the potter. The defect of Mr. Cross's work is the defect of every effort to deal with the materials of literary history as natural scientists deal with norms and germs and protoplasm. The separate and recurring creative power is, if not denied, so belittled that there is no one left to praise or to inspire gratitude, or wonder, or reverence—except Shakspere, who still holds his own against accumulating testimony of picking and thieving and ingenious theories of intellectual inheritance.

Mr. Stoddard, in the 'Evolution of the English Novel,' only makes a bow to the notion of continuity from the 'Morte d'Arthur' to 'Vanity Fair'; he rejects the theory of a general, progressive development, of the rise of one school from the ashes of another, even since the middle of the eighteenth century, when, as he correctly remarks, the novel was born both in France and in England. The novel, according to this author, follows the common order of progress in human expression, from presentation of the simple to the complex, the physical and external to the spiritual and invisible. This theory is probable, but perhaps has not enough novelty to justify so elaborate an air of discovery, or to repay the author's pains in citing analogous development in the fine arts, religion, and the building of engines. To demonstrate his theory, he divides novels into groups, and considers particular examples of each group. His first group includes 'The Vicar of Wakefield,' 'Pride and Prejudice,' 'Jane Eyre,' and the 'Scarlet Letter.' These he calls novels of personality, and, on the premise laid down, proceeds to argue the development of the idea of individuality and personality. He says that the Vicar is largely an allegorical figure, that the characters in the other novels chosen show gains in the novelists' capacity for individualization, until perfection is reached in Hester Prynne and Dimmesdale. We are not prepared either to accept or to deny Mr. Stoddard's theories in detail, because he qualifies and modifies so much and seems to attach such an unusual significance to the words "individuality," "personality," that we don't know what he means.

On the face of things, we don't agree with him. As individuals, the Vicar and Mrs. Primrose, Elizabeth and Mrs. Bennet, Charlotte Brontë's bitter yet romantic governess, are as fully presented externally as Hester Prynne, while their inner life (such as it was) is made as clear as that of Hawthorne's victims of a Puritan conception of the universe. If Mr. Stoddard wishes to intimate that a study of persons acutely sensible of their soul's importance, of moral responsibility, of the eternal conflict between good and evil (a study made by a man with a great genius for setting forth such mysteries), is a more subtle intellectual performance than is the representation, however perfect, of more common earth-bound people, his position can hardly be disputed; but the argument that any one of the illustrations selected is a higher achievement than the other, of the same kind, fails to touch one who sees chiefly the difference of kind; a difference as broad and as particular as that between the temperaments, the point of view—in a word, the peculiar genius—of the authors.

Consideration of the "Historical Novel," the "Purpose Novel," etc., fills us chiefly with conviction of the futility of trying to link the novel with science. Why any one should desire to do so would be a mystery if Mr. Stoddard had not explained. "If the novelist is to live," he remarks in his bewilderingly interrogative summing up of the novel's case for prosperous permanence, "the dictum of this scientific age seems to be that the novel must become scientific." Perhaps this book should be received gratefully as an effort to preserve the novelist's very existence by placing his labor on a scientific basis. When the strain on the scientific wire is relaxed, Mr. Stoddard appears as a lover of literature, and then it is often possible both to understand him and to agree with him. The chapter on the Romantic Novel expresses a wide view of Romanticism, knowledge and appreciation of the spirit of all romantic literature without much reference to the English novel.

Inquiring about the great extension of the novel's sphere of influence and activity during the last century, neither Mr. Cross nor Mr. Stoddard has looked for definite answer to the rise of democracy. The novel is the democratic form of literary expression. There are a thousand reasons why, when the people generally came to be able to read, and when, with reading, more or less intelligent curiosity grew apace, they should delight in a form which satisfied the human craving for a story, and which generally threw in some sort of nutriment for the inquiring mind. To the average Anglo-Saxon, the novel's form, its style, its divisions and subdivisions are things of no account, dry matter fit for academic discussion. Our democracy wants distraction (cheap and handy), wants vicarious emotional excitement, wants to a limited extent ideals and ideals, wants (most of all) to know about its neighbor—and since Puck's girdle has slipped round, all the world's a neighbor. We cannot believe that it is shouting for a scientific novel, and we trust that our novelists will not be scared by Mr. Stoddard's announcement of a "dictum." The novelists must not be driven by any small group, because they have to consider the whole people, and happily there is enough of them to gratify every taste—to go round. The novelists, "if they wish to live," as they unquestionably do, must stand heart to heart with the people, speaking their message in the way they best can (in fear of no man with a theory), thus maintaining the privilege of the story-teller from the beginning of time, and bringing no shame on illustrious predecessors.

Frontinus and the Water Supply of the City of Rome. By Clemens Herschel, Hydraulic Engineer. Boston: Dana Estes & Co. [1899.]

The technical treatise of *Frontinus de aquis urbis Romae* has not until now been published in an English translation. Frontinus was Water Commissioner (*curator aquarum*) of Rome for half-a-dozen years about the end of the first century A. D. On coming into office, he resolved to set down in writing all that he "could gather as bearing on the subject-matter, after having arranged and codified it in accordance with my habits as already exemplified in other offices, so that I might consult it as a guide in the duties of this." For, he adds, "I consider it to be the first and most important thing to learn thoroughly what it is that I have undertaken." Accordingly, in his commentary, we find

"the names of the waters which are brought to the city of Rome; then by what persons, and under what consuls, and in what year since the founding of the city each of them was brought in; then at what places and at what milestones their aqueducts commence; how far they were carried in underground channels, how far on masonry substructures and how far on arches; then the height of each of them, and the size and number of taps, and what uses are dependent upon them; how much each aqueduct brings to each ward without the city, and how much within the city; how many public delivery tanks there are, and how much is delivered from them to the places of public amusement, how much to the ornamental fountains—as the more educated call them—how much to the water basins, how much to the use of the State (in the name of Cæsar), how much for private uses

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by grants from the Emperor; what is the law with regard to the construction and maintenance of the aqueducts; what penalties enforce it under the laws, votes of the Senate, and imperial edicts that have been enacted."

Truly, a public officer could hardly devise a better method of acquainting himself with the field of his activities; and its result, the treatise on the water supply of Rome, is a worthy monument to this excellent servant of the State.

This summary of contents (which we have given in Mr. Herschel's translation) shows that the treatise is too technical to be attractive either to the general reader or to many classical scholars. The latter may well consider that they have done their duty in furnishing the world with a fairly sound Latin text, based upon the late and very corrupt Montecassino MS., which, bad as it is, is still our only guide. Such a text was actually provided forty years ago by Bücheler, and further elucidations have been published by other scholars, such as Lanciani and Petschenig. Of translations there have been only two: one in French (1820) by Rondelet, the architect of the Pantheon in Paris, and author of a 'Traité théorique et pratique de l'art de bâtir' and of a memoir on ancient ships; the other, in German (1841) by Dederich, professor in the gymnasium at Emmerich, and chiefly known for his editions of Dictys and of Dares. (Why Mr. Herschel should speak of Dederich as a "builder" we cannot imagine.) His edition and translation of Frontinus were based on the papers left unpublished by C. L. F. Schultz. His work was of little consequence, since his text was based upon the copies of the Montecassino MS., and consequently it was very unsound. Mr. Herschel seems to think that the lack of an English translation is discreditable to English-speaking students of the classics; that it shows a certain unwillingness on their part to admit the uninitiate to their mysteries. On the contrary, the excellence of his own volume proves what classical men have always believed—that the work could never be done properly except by a professional engineer. It is discreditable rather to English and American engineers that they have remained so long either uninterested in the history of their subject, or unequal to a task which belonged to their brotherhood. For a mere translation of the treatise (a matter of no great difficulty in itself, since the style is so simple and straightforward) would be useless unless accompanied by a full explanatory commentary; and such a commentary could be written only by a specialist in hydraulics.

To write such a commentary, Mr. Herschel seems to have been the ideal man. He brings to the work all the requisite knowledge; for, even in the execution of the translation, he has had the good sense to submit his draught to the thorough revision of so good a Latin scholar as Prof. Bennett of Cornell, though in the technical terminology his own practical experience has made him a master. He brings also an enthusiasm and a willingness to spend time over what the thoughtless call petty details, such as will commend him highly to the philologians. His book contains, to begin with, a photographic reproduction of the Latin MS., now first published; then comes the text (which is in the main that of Bücheler), and on opposite pages the translation, which is written in a plain and businesslike style that suits the original; next we have twelve explanatory chapters, on such topics as the life, works, and character of Frontinus, on springs and aqueducts in ancient Rome, on methods of measuring and distributing the various waters, on maintenance and repairs, and on the law of water-rights. There are also two large folding-maps (one of the topography of Rome and its vicinity, showing the routes of the aqueducts; the other of the city at the beginning of our era), and about ninety illustrations, chiefly from photographs, many of them taken on the spot by the author himself. These last are unusually welcome, made as they are, not by the ordinary photographer of commerce to sell to tourists, but by the specialist for the express purpose of his topic. See, for instance, that of the Roman sewer (p. 147), of the huge *dolia* (p. 161), of the votive stone of Juturna (or Diuturna), with its inscription (p. 135), and of the bathtub, "water-cooler," and six-inch plug-cock (p. 198). On the last we have an interesting footnote, illustrating the author's painstaking diligence: "In 1886, on shaking the plug-cock, I heard water splash around in it. In 1897, all of this water had been chemically absorbed, after having been imprisoned about eighteen hundred years."

To the modern engineer who takes a liberal view of his subject, and is not devoted merely to the task of the hour, this book should be of absorbing interest. He will be surprised to learn how old are many of the problems with which he has to deal, and he may not impossibly profit by learning the means by which the Romans solved some of them. Obviously, also, the student of classical antiquities may use the book to advantage; we may instance in particular Mr. Herschel's treatment of the vexed questions of the value of the *quinaria* (p. 211) and the use of *piscinae* (p. 199). We have only a few errors to note: First, the repetition of the old notion that Pliny says that Agrippa himself rowed into the Cloaca Maxima. The picture on p. 251 is not that of "a Roman slave," but of a captive Dacian. Of course such captives often became slaves, but their national costumes would scarcely be worn in this capacity. We cannot imagine what is meant by the figures "211-260" after the name of Aelian on p. 123. If they are meant for dates, here is a strange mistake, for the military writer was contemporary with Frontinus, nor would these dates fit the life of the sophist. Three lines below this, the Emperor mentioned should be Nerva, not Trajan. Finally, we cannot for a moment accept Mr. Herschel's argument against the existence of cooperage among the Romans (p. 159), in the face of the barrels illustrated in at least three different scenes in Trajan's column, and of such passages as Petronius 60 and Palladius 1, 38. But all these points really lie outside of Mr. Herschel's field, and are but slight blemishes on a fine performance.

A History of the Law of Nations. By Thomas Alfred Walker, M.A., LL.D. Cambridge: University Press; New York: The Macmillan Co. 1900. Vol. 1, pp. xxx, 361. 8vo.

The author of this volume is an industrious writer. His 'Science of International Law,' which was published in 1893, was followed in 1895 by a 'Manual of Public International Law,' a work professedly designed for the use of students, but, in our opinion as expressed at the time, inferior, even for that purpose, to the earlier treatise. In the present volume he has returned to the historical investigations of which his first work bore evidence, and with results so satisfactory as to render it apparent that his tastes and his training specially fit him for success in that field of labor. The first forty-three pages reproduce, sometimes in a condensed form, but often textually, the greater part of the contents of the first sixty-one pages of the 'Science of International Law.' With this exception, however, the matter of the new volume is not found in the author's previous works.

Toward the establishment of an historical connection between the practices of the ancient world and the modern system of international law, it can scarcely be said that Mr. Walker has contributed any new evidence. Under the title of the "International Law of Antiquity before the Rise of the Roman World Empire," he discusses, first, the "international system of the Jews as a system of tribal communities." He states, however, that "there was one law for Jew and Jew, another for Jew and Gentile." It is true that a distinction was made between the seven adjacent "nations" and those that were "very far off." In the former, "everything that breatheth" was to be destroyed; in the latter, while "every male" was to be put to the sword, "the women, and the little ones, and the cattle," were merely to be seized. But in this there seems to have been no conception of international law, or anything more than an adjustment of the national policy to circumstances. As to the Greeks, it is admitted that their "international law" can be considered as "hardly more than an intermunicipal law," though it is suggested that the "distinction of Hellene and Barbarian, like that of Jew and Gentile, may be taken as tracing the lines of a primitive International Circle."

Coming down to a later time, when the rise of a law of nations can be more definitely traced, Mr. Walker reviews the development of the system with much fulness of learning, and discloses a wide and actual acquaintance with the literature of the subject. Among the forerunners of Grotius, whom he styles "the prophet of international law," he presents various civilians and ecclesiastical jurists, and particularly the latter, such as St. Augustine, Isidore of Seville, and Gratian; pure theologians, such as St. Thomas Aquinas and Franciscus à Victoria; and men of affairs and philosophers, such as Macchiavelli, Sir Thomas More, Jean Bodin, Brunn, Vasquez, and Ayala. With Albericus Gentilis "we reach a new stage in historic evolution," and are brought down to Grotius, with an excellent analysis of whose 'De Jure Belli ac Pacis' (1625), occupying nearly a sixth of the volume (pp. 285-337), exclusive of the index, the present instalment of the work ends.

It is not ungracious to point out that Mr. Walker, in discharging so fully his duty to the past, has occasionally shown in his treatment of the present a little neglect. He speaks (p. 24) of the International American Conference as having "met in Washington in 1890." It adjourned in 1890, but met in the preceding year. He also observes that the recommendations of the delegates

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on the subject of arbitration "did not remain unfruitful," since the treaty which they proposed was promptly signed by ten of the Powers represented in the conference; but he does not state that the treaty never was ratified. In another place (p. 26) there is a paragraph which reads: "Within the last four weeks (December, 1896), as the result of the Venezuela boundary difficulty, a general treaty for the settlement by arbitration of disputes between the two Powers has been signed by England and the United States." The error in date is perhaps not important, since the treaty, which was not signed till January 11, 1897, was not ratified and never became effective; but a statement such as that above quoted, with nothing to indicate what subsequently happened, seems antiquated in a volume the preface to which bears the date October, 1899, two and a half years after the Senate of the United States, in the exercise of its constitutional functions, declined to give, by the necessary two-thirds vote, its advice and consent to the exchange of ratifications. It may also be doubted whether it is correct to classify (pp. 27-28) the Declaration of Paris of 1856 as a treaty "declaratory of international law as understood by the parties," even though we should now accept all its four articles, including that against privateering, as "clear, authoritative statements of general international law" at the present day. Such a classification of a convention the parties to which, with a view, as Count Walewski said, to "lay the foundation of a uniform maritime law in time of war," not only agreed, in the words of the instrument itself, to "invite" other Powers "to accede to it," but also expressly declared in the same manner that it "is not and shall not be binding, except among the Powers which have signed or may accede to it," seems to involve the use of the term international law in a very broad sense.

The Chaucer Canon. By W. W. Skeat. Oxford: Clarendon Press; New York: H. Frowde. 1900.

This might have been an interesting book twenty-five years ago, when Max Müller's 'Science of Language' was really thought to be a science, but it is hard to see how it can be interesting to any large class of readers now. Its subject is too technical to interest the general public, and its treatment too unscientific to deserve much attention from careful students of Chaucer. An attempt to establish a Chaucer canon by deducing it from the grammar and versification of the 'Ormulum' (p. 7), written almost two hundred years before the 'Canterbury Tales,' is pathetic in its fatuousness—something like what would be an attempt to establish a canon for Kipling out of Crashaw. Almost as pathetic is the finding fault with John Stow (1561) for printing and circulating "downright falsehoods" in his edition of Chaucer (p. 1). We now know enough about Middle English to recognize the difference between the language of the 'Ormulum' and Chaucer, and we know enough about English literature in general to recognize the fact that, though Chaucer in his use of fast-dropping inflections was conservative, his speech was not archaic and peculiar, but the straightforward English of the sort of people he describes in the Prologue. Grammar does, of course, form a valuable criterion to help us distinguish between Southern literature and Northern literature in the fourteenth century, or between the poetry of the fourteenth century and that of the sixteenth; but we cannot conclude that the "A" part of the 'Romaunt of the Rose' is Chaucer's simply because the inflections of its language correspond to Chaucer's. The true Chaucer canon for the part of his writing that is original is to be found in Chaucer's peculiar style, not in his grammar, important as grammar may be in determining dialect and date in Middle English literature; and the true canon for his translations is to be found in a careful study of his peculiar translating tricks—a work that yet awaits the effort of some intelligent Chaucer student.

Most of Prof. Skeat's book is filled with material already published in his 'Chaucerian and Other Pieces,' and 'The Chaucer Canon' contains little that is new. The question of the authorship of the 'Romaunt of the Rose' occupies three chapters, vi., vii., and viii., mainly taken up with statements of fact long since recognized, and with Prof. Skeat's recent guess that part of the poem might have been written by the royal author of the 'Kingis Quair.' As to the Middle English 'Romaunt,' scholarship has long recognized three distinct parts of the work, known as A, B and C respectively. The English of these shows pretty clearly that A was written about Chaucer's time in his dialect; C not very long after in a language which grew up out of the attempt by Northerners to write standard literary English; and B still later with more decided Northern characteristics. As the only MS. of the poem is a late one preserved in Glasgow, it is but natural to suppose that the work as we have it is the result of a late fifteenth-century unfinished attempt to combine Fragment A and Fragment C by filling in the gap between the two. This simple solution does not conflict with any now known fact about the language of the poem, nor with the assumption that perhaps Chaucer himself wrote the short Fragment A, and it is supported by the study of the Northern literature of the fifteenth and sixteenth centuries, which shows clearly an effort in the North to follow and imitate Chaucer's style and language. But simple explanations are rarely accepted by "philologists," and it will probably be a long time before new theories of the authorship of the 'Romaunt of the Rose' cease to be advanced by them.

One is pleased to find in the preface the statement that Prof. Hales, who has examined the proof-sheets of the book, is in no way responsible for its contents; and we cannot help but wonder why it is that the Clarendon Press, so closely identified with the publication of the finest and most valuable piece of English scholarship Oxford has ever put forth, the 'New English Dictionary,' should not exercise more discretion and discernment in seeking out and publishing other English work of similar character and aim. But the debt that English scholarship owes to Prof. Skeat for the enthusiastic interest which he has aroused in the study of our speech and its literature, and for his illuminating explanations of Chaucer's allusions and sources, is manifestly so great that perhaps, after all, it is not to be wondered at that the Press should publish anything he writes.

A Treatise on Stair-Building and Hand-Railing. By William Mowat, M.A., and Alexander Mowat, M.A. London: Bell; New York: Macmillan. 1900. Pp. xx, 368.

One who has occasion to use the technical books of this world has reason to rejoice when he lights upon one which is intelligently written. There is many a most capable workman—builder, artificer, employer of labor, organizer, and administrator—who cannot express in words the motives and principles which guide him. A little scholarship, a little disposition to theorize, a little power of generalization, a good deal of a natural and cultivated gift of putting thoughts into intelligible phrases—all this is necessary to the making of a good book, even by the best and most competent professor of the art to which the book refers. And if one were to be asked for the champion instance of ill success in this department of technical books, it would be fairly safe to expect to find it among the books that are written for builders. Take this very matter of stair-building; it is complicated, and few are they who understand the principles of it. When you stand on the quarter-deck and see the officers of a ship "taking the sun," setting the ship's clock at noon, and taking her position in the forenoon, you are not bound to infer that each handler of the sextant is a scientific personage. He may have, and on a modern war-ship or ocean greyhound he undoubtedly does have, some knowledge of principles; but the greater number of sextants are not in such hands as those, and the man who knows when to "make it twelve o'clock" is doing as his commanders and chiefs told him in former days, going by rule of thumb as certainly as any mechanic in a shop of metal-workers or wood-workers. So with stair-building: most difficult and complicated is the laying-out of the curves of a string or hand-rail; and stairs with curved strings are built, in the extraordinary way practised by our carpenters, by many a man who could not for the life of him either make an intelligible drawing of what he was about to achieve, or explain the system upon which such a drawing should be made.

Here, now, is an adequate technical book. Out of many which have passed our inspection, this is the only one in which intelligent treatment is given to the questions, not hard to solve, but very hard to explain, with which the trade of stair-building is thickly set. The theory is admirably set forth, the drawings are quite extraordinary in their clearness, and the discrimination between stair and stair, between system and system, is in every case most intelligently maintained. To have done at once with the single defect or shortcoming visible in the book, let it be said that there are no good or even tolerable designs offered, except in the case of a few famous ancient staircases, of which inadequate drawings, sometimes taken from old books, are given. The stairs shown in mathematical drawing, as for the practical builder, are as devoid of architectural or other charm as any carpenter of the good old times fifty years ago could possibly have desired. It seems a pity that a good old stair could not have been analyzed, studied, and set forth in detail, instead of some one of the dreadful modern examples so freely given.

The book is divided into three parts, the first devoted to "Stair-Building" in the usual

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sense of the word, a construction mainly of wood, and of many peculiar and distinguishable varieties. The second part is devoted to "Hand-Railing," with all its elaborate lay-out and its mathematical principles joined to an intelligent system of handwork, in which it is shown how the carpenter, even without profound knowledge of the theory, may proceed; and the third part is devoted to "Stone Stairs," in which the radically different system of building called for by this material is treated as intelligently as was the carpenter work in the first two parts.

In the first part the subject is opened with a series of definitions of terms, these being illustrated by very simple drawings—simple, but quite sufficient for their purpose. The nomenclature of stair-building is nearly as complex as its mathematical theory, and one who wishes to know the difference between open newelled stairs, bracket stairs, half-turned stairs, and quarter-pace stairs may, if he wishes, gratify the desire by studying chapter i. Then the construction of straight stairs is taken up; and especially those which are built around constructional newels, into which newels the strings and the risers are framed or grooved or notched or dadoed. This takes precedence of the more elaborate stairs that are worked with curves. The system of making drawings for balusters and for the supposed decorative treatment of strings and newels, of all of which the house-carpenter is very fond, is explained at length in this connection, for, whatever the non-practical reader may suppose, the mere lay-out of the strip itself which constitutes the hand-rail requires a third of the book all to itself, and this does not include the balusters which support it or the newel post which terminates it. The hand-rail, then, when considered as a piece of design, together with the balusters which support it, the newels which receive it, the string-piece upon which it stands, are all treated in part i., in connection with the building of the stairs themselves. It is something of a surprise, but very much of a gratification, to find the peculiar stairs provided for big ships—those steep companion-ways which lead from the deck to the cabin—treated in connection with other open newel staircases as all of the same general family.

Part ii. with the hand-rails introduces a more complex question. If any of our readers will look at the stairs in an old-fashioned New York house of no great magnificence, and will note the way in which the mahogany hand-rail is carried along a horizontal at the landing-places or passages, and then passes by a rapid dip and a turn through half a circle into a steep rake or slope parallel with the flight of stairs, and if he will then observe the bar of wood (four or five feet long if measured in the direction of its axis or centre line) which makes the actual turn and change of direction from the horizontal to the slope, passing through the curve mentioned above, he may take a useful lesson in practical mechanics by trying to imagine a way of putting down on paper, in advance, that indescribable series of sweeps and drops and changes of direction; the whole being rendered more involved by the mouldings which are supposed to adorn the hand-rail, and which certainly break up the contour. That is but a simple and primitive example. And yet even that is so difficult a thing that there are but few men in any building community who are competent to draw the thing out so that another workman can take the drawing and make the piece from the drawing without fear or hesitation. This, at least, one sees every day and in the practice of the very best workmen. If the hand-rail in question is to be cast in metal, the pattern for that casting is produced in some such way as this: A drawing is made as close to the requirements as the master workman or his foreman can produce; from this drawing the twisted piece of hand-rail is "got out" as near as the mechanic's skill will enable him to produce it. This piece of wood is brought to the spot and is put into place, whereupon it is found to refuse utterly to conform to either the straight horizontal or the straight sloping pieces which should adjoin it. Then a skilful carver comes along, and by shaving and tapering and whittling and taking off pieces here and there, by putting on shavings with glue and handfuls of adhesive composition of some sort, such as saw-dust mixed with glue, there is gradually cut down and built up a piece of hand-rail exactly of the shape, section, and outline demanded. This, then, is taken away to the foundry, and the piece of hand-rail is cast from the empirically made model described. Now the book that we have before us would do away with all that, and would make it feasible to produce even this complicated turn of the hand-rail straight from drawings—if only the stair-builders would study with sufficient care its admirable cuts and their explanations.

We have allowed ourselves no room to deal with the stone stairs, the mutually supporting steps which carry themselves almost without outside support, such stairs as those in our New York city hall, where the stone steps sweep around a large circle and seem to stand by miracle, or as if hung by invisible wires or supported by invisible props; and yet all this is extremely well set forth in the final chapters. A very intelligent essay on stone stairs is to be found within the limit of seventy pages, which include a great number of large illustrations.

Dialogues of the Buddha. Translated from the Pāli by T. W. Rhys Davids. [Series of Sacred Books of the Buddhists. Edited by F. Max Müller, Vol. II.] H. Frowde. 1899. Pp. xxxii, 334.

The picture of Buddha, the Enlightened, seated beneath some spreading tree in a well-wooded park and preaching to the listening multitude or discoursing with his disciples and followers, is a familiar image to every one who has read even slightly in the realm of Eastern religion, or has been attracted by that faith of the Orient professed by millions of human souls who daily take refuge in the name of the sainted prince and teacher of early India. The Buddhists' canon divides their scriptures into three testaments; and the special discourses or dialogues which are here translated are taken from the second of these. In the sacred Pāli language they are spoken of as a "Collection of Longer and Shorter Discourses." To have them now made easily accessible in translation is of value not only for the material which they contribute to the history of Buddhism, but because of the light which they throw on the conditions in India at the time when they were put together. In his introduction the translator has given scholarly reasons for believing that this time was the period between the sixth and the fifth centuries B. C., or directly after Buddha's own day—a view which has found favor with other specialists.

In the dialogues themselves, between which and the Platonic dialogues in relation to our knowledge of Socrates, a distant comparison might be drawn, the blessed Buddha is the chief speaker, but his disciples also take part and various interlocutors are introduced. We can see "The Blessed One" wandering through the Ganges land, now tarrying in some Brahman village to speak before a great company of the brethren, now stopping to be specially questioned on some point of faith or of living. The order in which the original Pāli canon places the dialogues is, unfortunately, not chronological; they are arranged simply according to their length, without regard to the situation or the occasion which they describe in Gotama's life. This is a loss to us to-day, but it does not affect the reality of the picture which they give. Among the thirteen dialogues which the present volume contains, there are discourses on morality, on caste, on the life of a recluse, and one on the characteristics of a true Brahman. There are also discussions of ethical questions and of the nature of the soul. The dialogue on "The Three Wonders of the Gods" will interest those who care to compare Dr. Davids's translation (p. 280) with the portion of the same discourse rendered into English by the late Henry Warren in his 'Buddhism in Translations' (p. 308). Also, by way of particular comment, it may be added that readers not already somewhat familiar with the literature of Buddhism may miss from the introduction a brief attempt to give a clearer idea of the position which the two Nikāyas hold with reference to the rest of the Buddhist canon. This lack is remedied in part, however, by the translator's references to his volume, 'American Lectures on Buddhism.'

Indian Story and Song from North America. By Alice C. Fletcher. Boston: Small, Maynard & Co.

This work occupies a position between realism and romance that makes it difficult to classify. The preface says that the stories contained in it are "close translations"; but, to take only one instance, no Indian ever uttered sentences like these: "The sky was clear. The grass and wild flowers waved in the breeze that rose as the sun threw its first beams over the earth. Birds of all kinds vied with each other as they sang their joy on that beautiful morning." This is quite as bad as Cooper, or as the sentimental passages which the conscience-stricken Schoolcraft omitted from the second edition of his Indian stories, which were also originally issued as being "as nearly as possible in their original forms of thought and expression." Such things must be deprecated as tending to obscure the problems of comparative psychology and mental evolution. From a scientific point of view, Miss Fletcher's book is further injured by the manner in which the music is presented. Instead of giving the plain melodies, as nearly as possible as sung by the Indians, she prints them with har-

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monies added by the late J. C. Fillmore, which is like presenting the savage in full evening dress. The Indian knows no harmony, and it is discouraging to find an American professor of music so void of a sense of humor as seriously to arrange wild Indian germs of tunes to the harmonies of the latest German romantic school, with pedal and traces of counterpoint. It is like making them write essays on nature in the style of Ruskin or Burroughs. Such things should be left to *Life* and *Puck*.

If we waive the scientific point of view, however, there can be nothing but praise and a hearty welcome for Miss Fletcher's book. She says that, in response to the expressed desire of many musicians, she has here given a number of songs in their matrix of story. That is, she has explained the circumstances amid which the thirty songs here presented are sung by the Indians. Thus the American composer may obtain not only musical themes, but stories and local color for songs or symphonic poems. He may, too, discover in the later pages many interesting things regarding the Indian's devotion to music, as that when an Indian sings he does not, like our musicians, try to make an impression on the audience, but simply pours out his own feelings. On the other hand, the Indian's song is utilitarian rather than æsthetic. He sings under many conditions, but usually with the object of gaining something. When he goes hunting, he sings to insure the assistance of the unseen power in capturing the game. When confronted with danger or death, he sings that he may have strength to meet his fate unflinchingly. When he planted, he sang that the seed might bring a bountiful harvest. The lover sings, or plays his flageolet, not to entertain the girl with music, but to let her know he is coming and where she can meet him; that is, in sounding his love-call he simply imitates the method of the birds. Details of this kind give the chief interest to Miss Fletcher's book.

BOOKS OF THE WEEK.

Aristophanes' Peace. With Introduction and Notes by Rev. W. W. Merry. Henry Frowde. 3s. 6d.
Arnold, M. Poems Narrative, Elegiac, and Lyric. London: J. M. Dent & Co.; New York: Macmillan. 50c.
Biddle, A. F. D. The Second Froggy Fairy Book. London: Gay & Bird; New York: Drexel Biddle.
Bigelow, Dr. H. J. Surgical Anæsthesia: Addresses and Other Papers. Boston: Little, Brown & Co.
Bigelow, Dr. H. J. Orthopedic Surgery, and Other Medical Papers. Boston: Little, Brown & Co.
Carlyle, T. The French Revolution. Macmillan. 2 vols. $3.
Churchill, W. S. London to Ladysmith via Pretoria. Longmans, Green & Co. $1.50.
Dana, Mrs. W. S. How to Know the Wild Flowers: A Guide to the Names, Haunts, and Habits of Our Common Wild Flowers. New ed. Scribner. $2.
Ely, Prof. R. T. Outlines of Economics. New ed. Macmillan. $1.25.
Fridenberg, P. The Ophthalmic Patient. Macmillan. $1.50.
Gardner, Alice. Studies in John the Scot (Erigena), A Philosopher of the Dark Ages. Henry Frowde. 75c.
Hardy, F. H. To the Healing of the Sea: A Novel. Drexel Biddle.
Ingersoll, E. Nature's Calendar. Harpers. $1.50.
Janvier, T. A. The Passing of Thomas, and Other Stories. Illustrated by C. D. Gibson and others. Harpers. $1.25.
Keats, J. Endymion. Cassells. 10c.
Lindsay, Prof. T. M. Luther and the German Reformation. [World's Epoch-Makers Series.] Scribner. $1.25.
Montgomery, T. H. A History of the University of Pennsylvania from its Foundation to A. D 1770. Including Biographical Sketches of the Trustees, Faculty, the First Alumni, and Others. Philadelphia: G. W. Jacobs & Co. $5.
Parsons, Mary H. The Reading of Speech from the Lips. Providence, R. I: Akerman Co.
Penn, W. Some Fruits of Solitude. With an Introduction by E. Gosse. Truslove, Hanson & Comba. $1.
Pro Christo et Ecclesia. Macmillan. $1.50.
Quentin, R. P. H. Jean-Dominique Mansi et les Grandes Collections Conciliaires. Paris: Ernest Leroux.
Reinach, S. Répertoire des Vases Peints Grecs et Etrusques. Paris: E. Leroux. Tome II. 5 fr.
Ruiz, L. A. The Cuban-American Tratado Analítico y Clave de Vocalización y Pronunciación del Idioma Inglés. Philadelphia: J. B. Lippincott Co.
Ruskin, John. Giotto and his Works in Padua. London: George Allen; New York: Scribners. $3.00.
Shelley, Percy B. The Sensitive Plant. Illustrated by Laurence Housman. London: Dent; New York: E. P. Dutton & Co. $1.50.
Swift, M. I. Advent of Empire: Poems. Los Angeles: The Ronbroke Press.
Tarkington, B. Monsieur Beaucaire. McClure, Phillips & Co. $1.25.
The American Tourist in France: Conversation Manual. Philadelphia: Tourist Publishing Co. 50c.
The Education of the Young in the Republic of Plato. Translated by B. Bosanquet. London: C. J. Clay & Sons; New York: Macmillan.
Toile, G. The Boarder of Argyle Place. R. F. Fenno & Co. $1.25.
Tuker, M. A. R., and Malleson, Hope. Handbook to Christian and Ecclesiastical Rome. London: A. & C. Black; New York: Macmillan. 3 vols.
Vaughan, H. Silex Scintillans, or Sacred Poems and Private Ejaculations. London: J. M. Dent & Co.; New York: Macmillan. 50c.
Walton, I. The Complete Angler. Cassells. 10c.
Welbrandt, A. Der Meister von Palmyra. American Book Co. 80c.
Westley, G. H. At the Court of the King. Boston: L. C. Page & Co. $1.25.
White, P. The West End. Harpers. $1.50.
White, Frances H. Helena's Wonderland. Boston: L. C. Page & Co. 50c.
Williams, C. F. A. Bach. London: J. M. Dent & Co.; New York: E. P. Dutton & Co. $1.25.
Wilson, Prof. E. B. The Cell in Development and Inheritance. New ed. Macmillan. $3.50.
Wise, Hilda J. The Optimist, and Other Verses. New York: Privately printed.
Worsfold, W. B. A History of South Africa. [Temple Primers.] London: J. M. Dent & Co.; New York: Macmillan. 40c.

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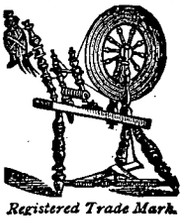
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